

The Korean Initiative

That brings me to what I consider to be three of the most important reasons for church growth in Korea — three factors of growth for American Presbyterians and their congregations to consider very seriously.

1) The ^{spirit} first I call, the Korean initiative. More accurately, it was the activation of Korean laymen and laywomen in the whole mission of the church — first in evangelism, and then in personal involvement in everything Christ calls his church to do. And it was begun by the Koreans themselves, not the foreign missionaries. A Korean layman, ~~Lee~~ ^{came back to Korea} Sang-yoon Suh was converted in Manchuria by a Scottish Presbyterian missionary — and formed a little Christian community in his home village a whole year before the first Protestant foreign missionaries ~~arrived~~ had been able to enter Korea — 2 Presbyterians — one a physician, ^{Allen} (medical missionaries so often were the first to open up a new mission field, and a clergyman, Underwood, and 1 Methodist, Appenzeller. As one missionary remarked in admission years ago, "The Korean Christians have always been one step ahead of the missionary."

Now what makes this ^{personal} Korean ~~lay~~ involvement in active leadership of the church so significant is — ~~it~~ with all its members active in governing, ^{and} supporting the church, as they asked what they ought to be doing — they turned their churches into evangelistic societies — and the ^{Korean} Presbyterian Church into a Korean mission — ~~with~~ a mission not just for Korea, but for the whole world. And it worked. You may not realize ~~it~~, how well it is working.

I saw an article recently in an American paper. The headline caught my eye. "Look out! The Koreans are coming."

I already knew that. I can put the point of a draftsman's compass on the top of my desk in Princeton, and draw a circle 70 miles in ~~diameter~~ around Princeton — and within that circle I can find 700 Korean-American churches.

KOREA. Missions, 1888 (Baby riots)

During the "baby riots" of 1888 missionaries lost sleep because of supposed impending riots. U.S. Legation was to fire gun to call foreigners to safety if needed. One night, while they were taking turn at watch, the U.S. minister hastened over to announce that the gun "had gone off by mistake while being cleaned." We had not heard it!!

- W.B. Scrantom, "Historical Sketch of the Korea Mission of the Meth. Ep. Ch."
The Kor. Reporter, Jul 1888, p. 261

Indigenous Church

I've been asked to speak - to go out of deep well of ignorance. I have only book learning, a pretty good substitute for experience. But at least I did grow up in Korea, one of best examples of growth of an indigenous church.

Let me make clear, first, what I mean by an "indigenous church". An indigenous church is one that is "self-supporting, self-governing and self-propagating." There's nothing new about that definition - we're 100 years old. For more than 100 yrs. missionaries, sometimes have almost unconsciously expressed as their own the development in each mission field of a church that can stand on its own feet, we have tried to do upon things of the foreign mission in the country, a church that will build its churches without asking for American money; a church governed by its own native leaders, not always turning to the foreign missionaries to solve its problems; and most important of all, a church that will catch up the vision of a world still lost without Xt., and accept its responsibility in passing on the message of salvation, becoming a power in the missionary enterprise, instead of a drain on it. ~~An indigenous church is a church that is growing up to inherit the authority and resp. of the mission, so that the mission may have right and respect - whether it be when the ch. comes of age and is ready to inherit the mission so that the mission~~

Everyone recognizes the importance of that kind of a church. Visionary missionaries realize that no part of our land has been adequately evangelized save by its own inhabitants. The

missionary can only begin the work, the native Xn evangelist must finish it. I'm going to China — I don't care how well I learn the language, I will never be as effective a witness for Xn. to the Chinese, as one of their own people. The Chinese themselves must win China for Christ, we can't do it for them. An indigenous church is one that realizes this, and accepts the responsibility.

Furthermore, an indigenous church releases the missionary for unoccupied fields. That's why the work in Korea grew. When father established a church, the Koreans took hold themselves, so he could move on to new villages. — Think what an indigenous church would mean in India. How many missionaries there — 2000? (cf. China-6000). Every one of those thousands of missionaries could be lifted up and set down again in places not now occupied by any Xn workers. But because the Indian church is not indigenous, because it still depends on the missionary, these workers are tied down.

As I said, everyone wants indigenous churches on the mission field. Why don't we have them. Said the members of the Ch. of Xn in China of the Chinese Church, "It hangs on to the mission like the tail of an elephant." 1 out of every 15 members in the Chinese church is in the employ of the Mission.

We know that's wrong. The difficulty is in correcting it. It's easy to talk about indigenous methods of mission work; it's another thing to put them into practice. An India missionary confessed that

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he believed that indigenous principles were right, but confessed that he lacked the grace and the spirit to establish them in his field.

You see, it's so much easier not to insist on self-support and self-governance. The missionary, with all the comparatively great resources of his Board behind him, goes into a small village, wins a few faithful, but extremely poor and uneducated converts. He loves them, and the most natural thing in the world is for him to want to help them. So he stays on as pastor and counsellor; out of mission funds he builds them a church, knowing that on their station wages they could not possibly give a cent. And there, without realizing it, he has struck the first blow against an indigenous church, he has started out on the path of least resistance. Because the first rule in building an indigenous church is this: insist on self-support from the beginning. And the second rule is: stick to it!

Example of W.N. Bliss + Father.

Let me outline, briefly the most famous plan for developing an indigenous church: The Merina Plan -

1. Personal missionary invitation
2. The Bible central in every part of the work.
3. Every believer a teacher of someone else.
4. Every group under its own chosen leaders.
5. All chapels and pastors supported by the native church.

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OF THE PROTESTANT CHURCHES IN KOREA:

A paper read before the Decennial Conference of Christian Missions in Korea, October 10th, 1895.

PROTESTANT missions have dwelt ten years in Korea. Is the plant of vigorous growth or a weakling? The committee of the day have asked me to gather some statistics bearing upon this question, and herewith I present a resumé of what I have learned.

I am enabled to enumerate to you the results attained by Methodist, Baptist, and Presbyterian workers in connection with 42 congregations who worship God by meeting each Sabbath for the study of His Word. In 19 or more of these stated preaching is observed, in the remainder the exercises are of a simpler character. 4 are churches formally organized under the Conference of the Methodist Episcopal Church, 8 are recognized branches of the one organized Presbyterian church in Korea. As regards location and missionary supervision these may be tabulated as follows:—

Organized Churches (Methodist Episcopal):

in Seoul: Chong Dong Church—organized 1888,
Baldwin Chapel at East Gate—organized 1892,
Sang Dong Church—organized 1893,

in Chemulpō: Chemulpō Church—organized 1893.

Branches of the Presbyterian Church:

in Seoul: Chong Dong Church—organized 1887,
Kong Dong Kol Church—set apart 1893,
Yun Mot Kol Church—set apart 1895,
Yak Yun Church—set apart 1894,

in Pyeng Yang: East Gate Church—set apart 1893,

in Fusan: Fusan Church—set apart 1893,

in Gensan: Gensan Church—set apart 1893,

in Chang Yun (Hoang Hai Do): Sorai Church—set apart 1894,

Places where Sabbath preaching is regularly held:

in Seoul: at Chong No,
at the Chyei Cheung Ouen,

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at the South Gate Chapel,
at Cha Kol.
at Mo Hwa Kwan,
at Aogi,

in Pyeng Yang: at Methodist Mission,
in Gensan: at Methodist Mission.

Other places of Sabbath worship:

near Seoul: Tjantari,

in Kiung Ki Do: Kangwha,

One other place (name not learned),

An San magistracy,

Monsong in Han Yang,

Haijwan in Souwan,

in Chulla Do: Kun Chang,

Chun Ju,

near Fusan: Choliang.

in Hoang Hai Do: Sin An Po in Chai Ryeng,

Tai Tong

Sun Mi

} of Anak in Chai Ryeng

in Pyeng An Do: Syon An,

Han Chen,

Kou Syeng in Sai Chang Kerj,

Sak Chou,

Yai Chou,

Eni Chu,

Syoun An city,

Cha Chak in Syoun An,

Sa Chon in Syoun An,

Tyeng Ju.

Thus it appears that organized and systematic, not merely desultory, propagation of the Gospel is being carried on in all but two of the eight provinces of Korea.

528 baptized members are reported as the existing number of communicants who have made open profession of their faith and are still connected with the churches. Beside these, 44 in all have died in the faith, 26 or more have been disciplined, and "a number" have withdrawn "under charges." Of the church members at present upon the rolls about two-thirds are males and one-third females. 567 also, called variously "catechumens," "probationers," or "inquirers," are reported as having given hopeful evidence of conversion and of a desire for baptism, of whom one-fifth

only are women. In all 9 Sabbath-schools are reported, enrolling 445 person.

Thus far we have dealt chiefly with bare figures and facts, and facts and figures may mean very little or very much according as they are interpreted. Let us turn now to other figures by which we may throw some side lights upon them. These eleven hundred Christian professors whom ten years have gathered around us, what is the vigor of their profession, what is the warmth of their faith, what is the measure of their consecration? Let the figures help us to determine.

202 communicants have been received during the past year, or some 61% of the previous membership, a healthy increase many home churches might envy.

Exactly 50 baptized infants are reported, and the number of families enrolled entire upon church records is 55. Such statements mean that Christianity is converting the Korean home, the stronghold of the nations.

6 churches are ministered to by native pastors, all unlicensed and unordained, and all supervised by foreign missionaries. 2 congregations employ each a home missionary, contributing in one case all, in the other case part of his maintenance, that he may carry the light to the regions beyond. But many individual believers are known to be engaged in this labor of love wholly at their own charges.

Not the feeblest test of a Christian's sincerity, as we all know, concerns his zeal in support of the means of grace. Enquiring here, we find that the Chong Dong Church of the Methodist Mission, numbering 51 communicants and 74 probationers, has contributed during the past year some \$201 toward the erection of a new house of worship and some \$10 for general benevolence: that the Baldwin Chapel raised \$15 from 18 communicants and 27 probationers for current expenses: that the Chong Dong Presbyterian Church of 156 members "is now building a place of worship for itself entirely with native funds," the full cost thus far, more than \$400, being paid by members, except \$35 by other Koreans, while church members have themselves performed most of the manual labor of erecting the structure, giving almost as much in labor as in money, and at the same time raising \$82 for current expenses and general benevolence: that the Kon Dong Kol Church of 43 members and 14 inquirers has raised \$25 or more for missionary work: that Chemulpo Church of

46 communicants and 61 probationers "owns its woman's church building," costing \$44 of which three-fourths was paid by members. It owns also a parsonage, "purchased with money raised by the Korean Church," and withal raised last year \$65 for current expenses: that Sorai Church of Chang Yun, numbering 26 members and a large but indefinite number of catechumens, last year built entirely its place of worship at a cost of more than \$160 beside much labor: that the 20 members and 82 catechumens of Sin An Po congregation support their pastor or "native teacher," and have contributed \$12 toward a building fund: that the East Gate Church of Pyeng Yang have paid \$26.49 for current expenses, \$10.12 for missionary work, and \$1.82 for other benevolence: that the 7 members and 4 catechumens of Kon Syeng congregation have raised \$22, or half the cost of their church building and paid all current expenses: that the Sa Chou people of Syoun An, counting 12 members and 31 catechumens, own their own church, for which they paid \$24, and have raised \$8.93 for current expenses: in other words, that Korean believers have averaged more than \$1 apiece in gifts to the Lord's work. Are these rice Christians?

As we look back upon these summaries, what cause have we not to thank God for that which they indicate? Did any other mission field ever record such results at its decennial term? And yet these estimates are conservatively drawn. They fall short of the truth rather than exceed it, and the writer knows personally that in quite a number of cases figures have been cut down lest some should turn out not to be sincere inquirers. What presbytery or conference in Christian lands can show such a ratio of annual increase, or such a proportion of gifts to personal means? A church of such promises, may we not expect that her next ten years will bring forth that by which the Lord shall indeed astonish the nations?

C. C. Vinton, M. D.

A Study in Statistics

R. C. COEN

IT HAS BEEN SAID that figures do not lie, but that some people who use them do. However true that statement may be I am convinced that a study of statistics is of great value. Though the figures may be, and usually are, far from accurate (and none are more conscious of their defects than those who collect and tabulate them), they do in a general way indicate past accomplishment, present conditions, and future trends. Perhaps they are our best guides, and the man who disregards them works in the dark, or to change the figure, sails the sea without chart or compass.

There are so many ways in which statistics may be studied that it is desirable that one should declare both his method of study and its objective at the very start. I feel that to study the figures of any given year is of far less value than to make a study of comparative statistics. Furthermore, in a comparative study the value is in direct proportion to the number of years compared. I have therefore chosen to make the present study on the basis of ten years, with five year intervals. That is, we shall study the statistics for 1918, 1923, and 1928. There are two reasons for the selection of these particular years. First they cover the last ten years period for which we have figures, as the 1929 statistics are not yet in print; and second, they cover the ten years since the war, and more especially with regard to Korea, since the Independence Movement, both of which introduced an entirely new set of conditions in which to do our work. Whatever has happened in that ten years, whatever trends are observable now and whatever is predictable of the future, is of great importance to all of us.

It is the object of the present study to discover some of these things as they relate to the missionary enterprise as a whole, and to the particular mission bodies in this Federal

Council. Such being my method and purpose I have used as the basis for this study the statistics of the Federal Council as printed in the 1918, 1923, and 1928 Minutes, supplementing them only slightly from other sources. The outline of the presentation of this study comes directly from the Federal Council statistics; first, the Korean Church, in its organization, membership and contributions; second, the schools; third, the hospitals; fourth, the literature; fifth, the working force, both foreign and native; and sixth, some economic observations.

I. The Korean Church from 1918 to 1928

The number of church groups has increased 560 in ten years; 440 of this increase was in the five years from 1918 to 1923, and only 120 in the following five years to 1928. Thus our very first figures show us a trend that will be seen to run right through all our other figures, viz: that 1923 is a peak toward which we moved in the first five years of the decade, and from which we have receded in the last five years, sometimes in an actual loss, oftener in a slowing up of increases which is slowly approaching a time when it will record a loss unless it is stopped. In church buildings the increase in ten years has been 520, there being 110 churches build in the first five years and 410 in the second, but showing no net increase from 1927 to 1928. The total for church groups now is 3,504, and for church buildings 3,219. It is apparent that our groups are nearly all supplied with meeting houses, and that we may not expect any great increases in church buildings until new groups are established, or unless poor buildings are replaced by better ones.

The total number of communicants now (1928) stands at 106,957, an increase of 22,000 in ten years; 13,000 of this increase came from 1918 to 1923, and 9,000 in the fol-

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lowing five years. When we come to catechumens, who indicate rather the number coming into the churches from outside than the advance in standing of those who are already adherents, there is cause for serious concern. From 1918 to 1923 there was an increase of 6,600, but from 1923 to 1928 there was a drop of 1,200, thus showing only a net increase of 5,400 in a decade. The reason for this loss is revealed when we turn to the figures for 'Other Adherents'. These represent largely the new converts to the Christian faith. Here we note an increase of 22,000 between 1918 and 1923, but a loss in ten years of 14,000. Unless people keep coming in large numbers at the bottom as new believers, there can be no large increase in catechumens or baptized members. Total membership (our final test of growth) is no more encouraging. The figure now is 241,502, showing a gain of 57,000 in the first 5 years, but a loss of 24,000 during the second five years, leaving a net gain of 33,000 in ten years. So much for the whole Christian body.

Now let us see how the individual missions which constitute the Federal Council shared in these figures. In 1918 only two missions (Australian & Southern Methodist) had a loss in baptized members, and they only 3 and 10 respectively. That year the largest gain was in the Canadian mission, but there it was only 507. However, in total adherentage two missions (Southern Presbyterian & Northern Methodist) show net losses of more than 2,000 each, and the largest gain was but 4,000, again in the Canadian mission. In 1923 no church had a loss in baptized membership, and the gains ranged from 90 in the Australian Mission to 3,000 in the Northern Presbyterian mission. But again there was a loss in adherentage in three missions: the Australian with 385, the Northern Presbyterian with 1,655, and the South Presbyterian with 1,892. The other three missions gained from 24 to 4,000 in adherentage. By 1928 the situation is still worse, four missions, Southern Presbyterian; Australian; Southern Method-

ist and Northern Methodist lost in net membership on communicants 460; 181, 640; 559; respectively. The two missions that show gain have 21 for the United Church of Canada, and 2,709 for the Northern Presbyterian. In adherentage only the Northern Presbyterian mission shows any gain at all in 1928, the figure being 23,794, while all the others lost from 230 to 1,000 each.

No Sunday School statistics were collected in 1918. In 1923 the total number of schools was 4,023, and in 1928 it was 4,903, a gain of 920, or 20% in five years. The number of pupils in 1923 was 232,646, and five years after there was a gain of 79,000, or 3%. Strange to say, these gains were all in the Presbyterian Missions, there being considerable loss in both the Methodist missions in the number of schools and pupils reported.

The Young Peoples' Society growth was from 196 in 1923 with 6,741 members, to 524 societies in 1928 with 14,739 members. Here the Methodist missions show a gain in the number of societies but a loss in the number of members, while all the Presbyterian missions show gains of from 100 to several hundred percent in both societies and membership during the five years. Yet there are those who would tell us we do not hold our young people!

The Bible classes held in Korea have been and still are, so far as I know, peculiar to Korea. We have always been proud of them and looked upon them as one of the chief means of grace and growth. Therefore we may look upon the figures here as somewhat of a spiritual thermometer of the Church. Our temperature seems to be about normal. No figures were collected in 1918, but there was an increase of 230 classes held in 1928 as compared with 1923, with a net gain in attendance of about 3,000. A loss of 3,500 is recorded in the attendance of men, but an increase of 6,800 in the attendance of women, giving us a net gain. We should not take too much comfort from these figures, however, for in at least three missions there is recorded

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a loss in both the number of classes held and the number in attendance.

When we turn to native contributions we are encouraged and have reason to be proud. The total contributions of the Korean churches for all causes increased from ¥ 379,426 in 1918 to ¥ 1,543,631 (400%) in 1923. They dropped about 200,000 in the next five years, but were still at the high figure of ¥ 1,359,151 in 1928. The distribution of this money and the amount of increase was fairly evenly distributed among the four main objects of the church; Congregational expenses; Benevolence; Building and repairs; and Education. Congregational expenses have shown a steady increase, not sharing in the loss between 1923-1928. In 1918 they were ¥ 143,802; in 1923 they were ¥ 464,262; and in 1928 they were ¥ 525,345, an increase of 400% in the ten years. Benevolences (mostly home and foreign missions) show the greatest increase, 600%, ¥ 15,869 in 1918 and ¥ 91,417 in 1928. Building and Repairs show an increase to correspond to the increase in church building recorded above; the peak being reached in 1923 when ¥ 351,036 was used in one year. Ten years before ¥ 78,309 was used, and five years afterwards ¥ 212,088 was used. Educational gifts just about doubled in 10 years. Here again the peak, and a very high peak, was reached in 1923; a 400% gain over the 1918 figure and 200% more than the 1928 figure. The amounts in round numbers are ¥111,000; ¥430,000; and ¥208,000. The educational boom seems to have past, as we shall see in another connection also.

I cannot take time to comment upon the gifts of the churches as they relate to the several missions, except to say that considerably more than half of these gifts come from churches in the Northern Presbyterian territory and that the other missions arranged in the order of the amounts given correspond exactly to the order they would take if arranged according to the number of either communicants or adherents, showing that the giving is practically the same in all parts of the

country and in all missions. However when we turn to the actual *per capita* giving of the churches as per communicant, and as per adherent, the order is different and stands follows:—

Mission Name	Am't per Adherent
Northern Presbyterian	¥ 6.50
United Ch. of Canada	5.50
Methodist Episcopal	4.70
Southern Presbyterian	4.00
Methodist Episcopal, South	3.90
Australian Presbyterian	3.60

Mission Name	Am't per Commct.
Methodist Episcopal	¥ 16.00
United Ch. of Canada	12.80
Northern Presbyterian	10.40
Southern Presbyterian	9.40
Methodist Episcopal, South	9.00
Australian Presbyterian	8.60

When we turn to the Board grants there is another pleasant surprise for us. While we all have been feeling a terrible financial pinch the past few years, and many of us have sustained cuts, yet the figures show that as a whole the total mission grants to Korea in the last five years (figures were not available for 1918) since 1923 have increased by 10%. The figure in 1928 was ¥ 2,246,447, or 92,000 yen more than in 1923. Adding to this total the estimated salaries for 294 married and 191 unmarried missionaries at ¥ 2,500,000 we have a total mission expenditure in 1928 of ¥4,746,447. If we again add to this the income from native sources of ¥ 1,359,151, we have an estimate which fairly accurately represents the annual cost of the Christian activities in Korea, ¥ 6,000,000 plus—and the plus would be rather large. This amount would be ¥ 25 per adherent, or five times what they now give. This of course does not mean that the Church in relation to all its enterprises is only one-fifth self supporting, for if the Koreans did all the work, and the missionaries were not here, it would cost much less. Missionaries, in other words, are a very expensive means of evangelizing a country.

But to return to the details of the various Boards grants, only two missions (So. Method-

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est and No. Methodist) actually had less money in 1928 than in 1923, and here the cuts were 40% and 2% respectively. The tendency to cut everything else in favor of education in the distribution of these funds is very marked. Only one mission has cut the Educational class,—the So. Presbyterian. It cut Education 13% and increased Evangelistic 30%. All cut medical work from 7 to 13%, except the U. C. of Canada which increased it 12%. The North Presbyterian mission has increased its grants to Education 75% in five years, while it increased the Evangelistic only 21%; and Medical 33%. The Australian mission increased Education 35%, while increasing Evangelistic 20%, and cutting Medical 7%. The U. C. of Canada increased Education 50% and Evangelistic 33%. The So. Methodist cut Evangelistic 40%, and Education 20% and the No. Methodist cut Evangelistic 61%, and Education only 4%. It is quite evident that whether we get more money or have to take a cut, we are favoring Education above everything else.

II. Schools

It is most fitting that we should pass on immediately to the consideration of what is happening in these schools that we are favoring so much. I have already indicated above that the Koreans are giving but half as much to education as they did five years ago. What about the number of schools and the pupils they are educating? The Church is rapidly going out of the business of primary education. Boys' schools below the 6th grade have decreased from 624 in 1913, when they were at the highest, to 246 in 1928—a drop of 50% in five years. The pupils dropped from 39,000 in the same time. The number of girls' schools shows a slight increase, but there are 2,900 fewer pupils than five years ago, the number now being 16,068. Likewise our figures seem to indicate that in spite of our emphasis upon High School education by increase of funds, new buildings and equipment, better teachers, obtaining designation, etc., we have fewer

schools and pupils. The peak was passed in 1923, when the zeal for education, following the Independence Movement, began to flag and economic conditions began to pinch more. In 1913 we had a total of 29 boys' and 24 girls' schools with 6,238 and 1,622 pupils respectively. Now five years later we have 22 boys' schools with only 3,910 pupils, a loss of 40%. The girls' schools have dropped to 21, but have an increase of 700 pupils, or 40%, the total now being 2,301. In no mission is there an increase in the number of boys' schools, though the losses in schools is confined to three missions, So. Presbyterian; Australian Presbyterian; and the United Church of Canada. In all except the Australian mission there is an increase of pupils since 1918, but in every case, except the Methodist Episcopal there is a decrease since 1923, and in that mission the increase is but 16. In one case the loss is 70%, and in another 50%.

The only loss in the number of girls' schools is in the So. Presbyterian mission, where it is 3 since 1923, or 50%; but even here the pupils have increased from 169 to 451. In all other missions there have been large increase in pupils, sometime as much as 100%.

May I depart from the Federal Council statistics just for a moment to ask you a question and give you a fact or two about Higher Common School education in Korea as a whole, as I gathered them from government reports in 1927? How many high school pupils do you suppose there are in school in Korea? There are 24,000 and this figure is padded by 5,000 added so that there could be no question as to all being included. In 1927 there were 19 Government High Schools in Korea (15 boys and 4 girls) and 18 private Higher Common schools (including some mission schools). In these schools were 10,963 men and 2,755 women, a total of 13,718. In mission schools there are 6,211 pupils. In other words our mission schools are giving High school education under Christian auspices to about one fourth of all those who are in High School in Korea. Only 90 out of 1,000 of those of high school age go to high

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school. When we remember that only about 1 person in 1000 in Korea is a Christian, it seems evident that in order to have so many students we must be educating larger numbers of non-Christians than we realize; and we cannot expect any great increase in the number attending our schools in the future unless we have a large increase in the church membership.

To go back now to the Federal Council Statistics—the closing word on education is about Kindergartens. These are a new thing under the sun and they seem to be popular. Ten years ago they were few in number but now there are 217 with 9,314 pupils and 360 teachers.

III. Hospitals

We may be brief here. While we are running one less hospital now than in 1918 this is three more than we had in 1923. The number of beds in our 22 hospitals has increased from 437 to 1918 to 718 in 1928, nearly 50%. Individual inpatients have increased by 2,000 and inpatient days by 38,000 in ten years; the numbers now being 11,577 and 109,076. People remain in the hospitals an average of nine days. The dispensaries remain at the same number as in 1918, (25), but the total number of treatments (198,784) is 38,000 less than ten years ago. The number of individual patients is 14,000 more than in 1918, which would seem to indicate that we either heal them more quickly now, or that they are dissatisfied and don't return. Let us hope that it is the former. The great increase is in finances. In spite of the fact that most of the hospitals do about 50% charity work the total income from the 22 institutions was ¥ 509,776, and compared with ¥ 177,863 in 1918. All but 61,000 yen of this amount was received locally from Korean sources. Thus, the medical work would seem to be the most nearly self-supporting of any of our mission work. In some places it is entirely so apart from the salaries of the missionaries in charge.

IV. Literature

In the Bible Society, although the total number of colporteurs has gradually decreased

from 160 in 1916, to 119 in 1923 and 112 in 1928, the total sales of Bibles and portions have not varied much. In 1918 they were 724,630, dropping to 550,971 in 1923, but going up again to 670,577 in 1928. At that rate every individual in Korea could be supplied with a portion in thirty years; in other words the needs of each generation in its turn could be completely met.

Estimating for the first 19 years of the Christian Literature Society's existence and adding the annual out-put of literature for the last 20 years we find that in the 39 years it has printed no less than 420,000,000 pages or 21 pages for every man, woman, and child in Korea. The largest out-put was in 1922, when it reached 71,000,000 but the average for the past ten years has been about 30,000,000 pages. The annual distribution by copies is about 2,000,000.

V. Our Force of Paid workers

There seems to be a notion abroad that the missionary force is being sadly depleted, and there is much justification for the opinion, but when we take a long look of ten years we may be somewhat encouraged. The total force of all the six missions was 455 in 1928, a figure which is 52 more than that of 1918, though it is true that it is less than in 1923 by 13. Only one mission (Australian) has fewer missionaries now than in 1918, the figures being 31 and 37 respectively. However, every mission has fewer missionaries than in 1923 with one exception, and it has the same number. The losses have been greatest in men, and of these in the evangelistic force. The total for medical work now is 32 or 8 more than ten years ago, and the same as in 1923. And in school work there are now 48 or 28 more than in 1918; and 11 more than in 1923. These figures again reveal the emphasis we are putting upon the educational work. When we look at the evangelistic workers it is different. Here there is a steady drop from 90 to 72 in ten years. The record for the unmarried lady workers is an inspiration. There has been a steady increase from 119 to 168 in ten years,

THE KOREA MISSION FIELD

with the increase evenly distributed over the evangelistic, educational, and medical workers.

Strangely enough the peak for paid Korean workers was reached at the same time the peak for missionaries was reached, in 1923, when there were 1,644 native workers; 441 more than in 1918, and 240 more than there are now. The loss in the past five years has been almost entirely in what we call the helper (or unordained) class. In part these have been placed by ordained men, for here there has been an increase of 278 in 10 years, or more than 100%, there being now 509. Bible women have also more than doubled in ten years, and show an increase of 63 in the past five years. The number now is 520.

If all the ordained pastors, all the unordained pastors, and all the Bible-women reported in 1928 were employed and equally distributed among the Korean church groups the result would be as follows: A pastor and a helper, and a Bible-woman for every seven groups; or to put it with only one worker to a circuit, there could be a pastor, or a helper, or a Bible woman to every 2½ groups. Assuming that four-fifths of the money received for congregational expenses goes for salaries it would produce any one of the following results: If all were paid to ordained pastors, each could have a salary of 70 yen per month; if it were used to employ all the ordained and unordained pastors, each could have a salary of about 30 yen per month; but if the Bible-women are all employed also, and the money equally divided each could have only 21 yen per month. These figures may be considered a fair index as to how nearly the Korean Church could be self-supporting. By the same method we find that there would be a pastor, or helper, or Bible woman for every 170 adherents; or a pastor and a helper, and a Bible-woman for every 500 adherents. Dividing all the evangelistic missionaries up equally among the churches, there would be one man and one woman for every 50 groups, and for every 3,500 adherents. The General Assembly statistics show that out of 359 ordained ministers in

the Presbyterian Church, 69, or one-fifth are not in charge of churches. This does not mean that all of them are idle, but it does mean that they do not draw salary from the Church.

To speak now of the results of all this use of men and money in the Church, we find that in 1928 the net increase in communicants (890) would be half a person for each paid worker, and cost ¥ 550; and the net increase in adherents would be 18 for each paid worker, at a cost of ¥ 25 each. This, of course, is not taking into account the missionaries' salaries, only the money paid into the church for congregational expenses.

VI. Some Economic Observations

I must now depart from the facts relating directly to the Korean Church, and collected by the Federal Council, to a subject upon which I can only touch, but which is vital to the future of the Church, and which occupied the whole attention last year of the conference of this Federal Council. I mean the economic situation, but I shall deal with but one phase of that statistically, viz: land ownership. There has been considerable speculation for years on the part of many people as to the present condition of land ownership in Korea. Within the past year there have appeared in the Seoul Press what were stated to be official government reports on this point. I am assuming that the figures were correct. At any rate they are the best available. No doubt all of you read the figures, but perhaps you did not analyse them as I now propose to do. I quote first of all one of these reports in full: "According to the latest investigation by the Government General, the number of land owners in Chosen at present is 3,869,459, of whom 65,922 are Japanese, and 1,465 foreigners; particulars being as follows:—

An analysis of these figures reveals how poor the average Korean farmer is, and we know that 80% of the Koreans are farmers and that the Church can prosper financially only as they prosper. I have reduced their figures to acres so that we Westerners may more easily understand them.

with the increase evenly distributed over the evangelistic, educational, and medical workers.

Strangely enough the peak for paid Korean workers was reached at the same time the peak for missionaries was reached, in 1923, when there were 1,644 native workers; 441 more than in 1918, and 240 more than there are now. The loss in the past five years has been almost entirely in what we call the helper (or unordained) class. In part these have been placed by ordained men, for here there has been an increase of 278 in 10 years, or more than 100%, there being now 509. Bible women have also more than doubled in ten years, and show an increase of 63 in the past five years. The number now is 520.

If all the ordained pastors, all the unordained pastors, and all the Bible-women reported in 1928 were employed and equally distributed among the Korean church groups the result would be as follows: A pastor and a helper, and a Bible-woman for every seven groups; or to put it with only one worker to a circuit, there could be a pastor, or a helper, or a Bible woman to every $2\frac{1}{2}$ groups. Assuming that four-fifths of the money received for congregational expenses goes for salaries it would produce any one of the following results: If all were paid to ordained pastors, each could have a salary of 70 yen per month; if it were used to employ all the ordained and unordained pastors, each could have a salary of about 30 yen per month; but if the Bible-women are all employed also, and the money equally divided each could have only 21 yen per month. These figures may be considered a fair index as to how nearly the Korean Church could be self-supporting. By the same method we find that there would be a pastor, or helper, or Bible woman for every 170 adherents; or a pastor and a helper, and a Bible-woman for every 500 adherents. Dividing all the evangelistic missionaries up equally among the churches, there would be one man and one woman for every 50 groups, and for every 3,500 adherents. The General Assembly statistics show that out of 359 ordained ministers in

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An analysis of these figures reveals how poor the average Korean farmer is, and we know that 80% of the Koreans are farmers and that the Church can prosper financially only as they prosper. I have reduced their figures to acres so that we Westerners may more easily understand them.

A STUDY IN STATISTICS

(1 chobu=2½ acres)	Japanese	Koreans	For- eigners
Over 200 chobu—(500 ac. each)	192	45	—
„ 150 chobu—(373 acres)	122	80	—
„ 100 chobu—(250 „)	239	210	—
„ 70 „ —(175 „)	298	526	1
„ 50 „ —(125 „)	385	1,091	3
„ 30 „ —(75 „)	1,124	5,884	13
„ 25 „ —(62½ „)	528	3,662	9
„ 20 „ —(50 „)	583	3,920	8
„ 15 „ —(37½ „)	924	10,114	15
„ 10 „ —(25 „)	1,429	21,845	15
„ 5 „ —(12½ „)	4,454	113,301	48
„ 1 „ —(2.5 „)	18,817	1,024,771	199
„ 5 tan —(1.25 „)	10,215	723,134	140
„ 1 „ —(.25 „)	16,011	1,207,885	326
Under 1 „ —(„)	10,500	678,787	86
Total	65,912	3,802,072	1,462

population owns as much as 25 acres of land. Sixty-six thousand (in round numbers) or one quarter of the Japanese population in Korea own land amounting to 641,500 acres, or an average of 8.75 acres each. Six thousand of these own more than 25 acres each. The total amount of land in Korea that could possibly be tilled is 12,000,000 acres. Hence 1/240 of the population of Korea own 1/19 of all the tillable land. The Japanese own three times their proportion of the land in Korea, and one quarter of them are land owners, whereas only one fifth of the Koreans own any land at all. Of the Koreans with large land holdings only 2,000 have more than 100 acres, and from what we know of Korean life it is safe to guess that most of these landlords dwell in cities and rent their land, so that their income is not available for use in the country churches to any large extent, even when they are Christians, as most of them are not. The Korean farmer who owns and farms a small amount of his own land is the back-bone of the country life. He must hold on to the land he has and get more if he can, for his own sake as well as for the sake of the Church to which he belongs and which he wishes to support.

In round figures, 3,800,000, or about one-fifth of the Korean people still own some land. The total of what they own is 7,500,000, acres or an average of about 2 acres each. But the figures above show that one-third of these own less than one one-quarter acre. The 1,800,000 people who own less than one quarter of an acre each are obviously not owners of farms, but rather of dwelling house sites, and should be counted in the 4,000,000 non-farming population, rather than classed among the 16,000,000 of the farm folk.

At least 7,000,000 of the Koreans must rent all the land they farm, and 1,000,000 more must rent at least part of what they farm. These figures represent about 1,500,000 households. Only one in 400 (50,000) of the Korean

I have tried to point the trends as I went along. I hold no brief for any of the figures I have quoted. I did not make them, I have only taken them as I found them and have tried to interpret them as best I could.



KOREA CHURCH STATISTICS (1910)

1910

STATISTICS OF THE KOPEA MISSION O
 PPESBYTERIANS (USA)

Total Missionaries	113
Ordained ministers, native	10
Toatl native helpers	1080
Places of the regualr meeting	1157
Organized churches	65
Communicants	30617
Added during the year	7091
Catechumens	25477
Total adherents	105982
Students for the ministry	136
Number under instructionin all school	13157
Church Buildings	895
Total contributions	Y147,877.08

Ststistian, Wade Koons (September 13, 1910)

Quoted from"KOREAN MISSION FIELD"
 October, 1910

M.E. Mission (North), 9 month report

Members	6590	Single ladies	18
Probationers	18134	men	20
Seekers	22457	Married ladies	16
Gifts	Y 37,904		

Amer. Presbyt. Mission (South)

Members	5644	Other Adherents	6823
Catechumens	5300	Groups	307
Gifts	Y 11,720		

Canad. Presbyt. Mission

Members	1691	Missionaries	7
Catechumens	1970	Single ladies	2
Other adhernets	5718	Married Ladies	5
Groups	287		
Gifts	Y 11624.92		

- Korea Mission Field, Oct 1912

The disappointing result is shown however statistically as follows:⁶

Year	Total Members	No. of Increase	Percentage of Increase
1905	28,496		
1906	42,226	13,730	48.17%
1907	66,323	24,097	57.06%
1908	78,697	12,374	17.16%
1909	91,912	13,215	16.79%
1910	107,717	15,805	17.19%

The missionaries admitted the actual number was far from the original aim of a "Million." However, they believed it an evangelical boost in the overall nation-wide conversion campaign for Protestantism.

The Positive Participation in the Rural Farm Works

At a later period, the Protestant introduced another significant mission technique by relating their missionary activity to the economic problem. They assumed an active role in the struggle for rural agricultural improvement. During the economic depression of 1925-1928 the churches because of their unfamiliarity with economic problems were divided in their opinion concerning the propriety of the church's participation in the economic situation. But later in 1927 the Protestant churches decided to play an active role in seeking a solution for economic and

⁶Wasson, op. cit., pp. 61, 166.

(1910)

twenty ten day farm schools were held in many places throughout the country between December 3, 1929 and April 10, 1930. These schools dealt with the practical aspects of farming. The enrollment in the twenty schools was 4,081. About 85 percent of these were active farmers; 75 percent were Christians. In every community the instructors held evening meetings open to the public. It was estimated that about 40,000 people were reached in some way through these farm schools.¹² One missionary engaged in this work reported:

Everywhere we go in Korea the people come out to farmers' meetings in great numbers, anxious to get information on improved farming and fortunately for the mission enterprise, this associated with religion. ¹³

With the background of these two mission activities; the unusually intensive revival movements and the positive participation in the rural farm work, let us look at the numerical trend of general missionary activities such as the number of missionaries, churches, and the medical and educational development and compare them with the conversion movement.

Since the Presbyterian Church in the United States of America is the largest Protestant denomination in Korea, the statistical data for the mission activities adopted here is based upon the records of the Presbyterian Church USA in Korea.

¹² Korea Mission Field (June, 1930), pp. 128-129.

¹³ Ibid. p. 2.

MISSIONARIES AND NATIVE WORKERS OF THE PRESBYTERIAN MISSION OF THE UNITED STATES OF AMERICA IN KOREA FROM 1884 TO 1934

	Missionaries			Native Pastors
	Men	Women	Total	
1885	2	1	3	
1886	3	3	6	
1887	3	3	6	
1888	2	2	4	
1889	4	3	7	
1890	5	5	10	
1891	5	6	11	
1892	7	7	14	
1893	11	12	23	
1894	12	15	27	
1895	12	15	27	
1896	12	15	27	
1897	15	17	32	
1898	17	22	39	
1899	17	23	40	
1900	21	26	47	
1901	24	28	52	
1902	29	31	60	
1903	29	34	63	
1904	33	36	69	
1905	33	39	72	
1906	38	40	78	
1907	39	43	82	
1908	39	47	86	
1909	47	54	101	7
1910	54	61	115	23
1911	54	63	117	33
1912	55	70	125	55
1913	57	71	128	55
1914	56	70	126	77
1915	57	74	131	85
1916	55	73	128	106
1917	55	75	130	136
1918	56	80	136	136
1919	56	77	133	148
1920	55	77	132	137
1921	55	80	135	156
1922	55	82	137	169
1923	55	83	138	173
1924	55	87	142	178
1925	55	88	143	200
1926	55	90	145	233
1927	60	90	150	240
1928	60	90	150	270
1929	60	90	150	270
1930	60	95	155	290
1931	60	95	155	316
1932	60	94	154	275
1933	60	94	154	333

Source: History of the Korea Mission, Presbyterian Church U.S.A., 1884-1934, Harry A. Rhodes, A.M., D.D., The Chosen Mission Presbyterian Church U.S.A., Seoul, Chosen, 1934, p.544.

TABLE VI

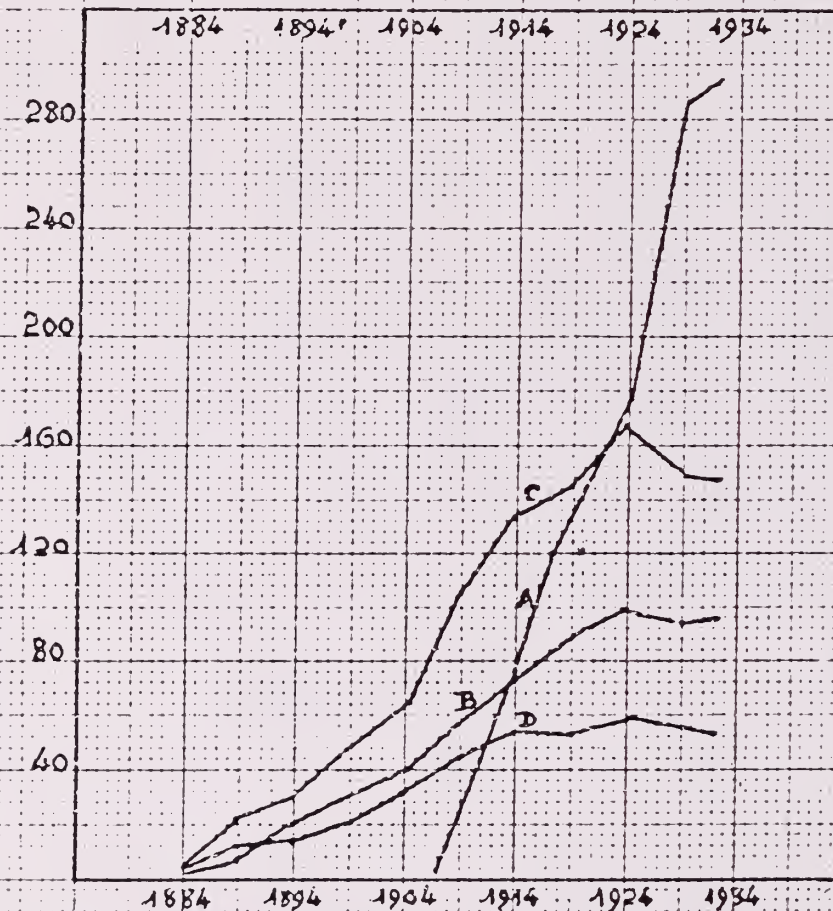
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	Missionaries			Native Pastors
	Men	Women	Total	
1885	2	1	3	
1886	3	2	5	
1887	3	3	6	
1888	2	2	4	
1889	4	3	7	
1890	5	5	10	
1891	5	6	11	
1892	7	7	14	
1893	11	12	23	
1894	12	15	27	
1895	12	15	27	
1896	12	15	27	
1897	15	17	32	
1898	17	21	38	
1899	17	22	39	
1900	21	22	43	
1901	24	22	46	
1902	22	33	55	
1903	22	33	55	
1904	33	33	66	
1905	33	33	66	
1906	33	33	66	
1907	33	33	66	
1908	33	33	66	
1909	33	33	66	
1910	33	33	66	
1911	33	33	66	
1912	33	33	66	
1913	33	33	66	
1914	33	33	66	
1915	33	33	66	
1916	33	33	66	
1917	33	33	66	
1918	33	33	66	
1919	33	33	66	
1920	33	33	66	
1921	33	33	66	
1922	33	33	66	
1923	33	33	66	
1924	33	33	66	
1925	33	33	66	
1926	33	33	66	
1927	33	33	66	
1928	33	33	66	
1929	33	33	66	
1930	33	33	66	
1931	33	33	66	
1932	33	33	66	
1933	33	33	66	
1934	33	33	66	

Source: History of the Korea Mission, Presbyterian Church U.S.A., 1884-1934, Harry A. Rhodes, A.M., D.D., The Chosen Mission Presbyterian Church U.S.A., Seoul, Chosen, 1934, p.544.

FIGURE V
 FOREIGN MISSIONARIES AND NATIVE
 PASTORS FOR THE PRESBYTERIAN
 MISSION OF THE UNITED STATES OF
 AMERICA IN KOREA FROM 1884 TO 1934.

D — Foreign Missionaries (Men)
 B — Foreign Missionaries (Women)
 C — Foreign Missionaries (Total)
 A — Native Pastors.



Source: History of the Korea Mission, Presbyterian Church of the United States of America, 1884-1934, The Chosen Mission Presbyterian Church of the United States of America, Seoul, Chosen, 1934, p. 562.

TABLE VI and FIGURE V

The number of foreign missionaries are in proportion to the numerical trend of conversion (see Table V and Figures II, III, IV). However, though the number of missionaries increased in the years from 1911 to 1919, there was a decline in conversion, although its curve is not as sharp as the previous years.

The total number of Korean native pastors shows a constant upward movement exceeding the total number of foreign missionaries in 1916. From 1927 on, they doubled the total number of missionaries, and from 1931 they are more than twice the number of foreign missionaries. Thus, the number of ordained ministers and other native evangelical workers in Korea had been moving consistently upward in a sharp curve. There was no decline in this trend. This indicates that there is no significant proportional relationship between the native ministers and conversion trend. If the trend in conversion (Figures II, III, IV) is compared with the increase in clergy (Figure V), it is evident that increase in conversion cannot be explained simply by increase in clergy. Therefore, the vacillation of the conversion movement of the Koreans to Protestantism is not reflection of the numerical trend of the ministers.

TABLE VII

ORGANIZED AND UNORGANIZED CHURCHES, KOREAN
MINISTERS, AND UNORDAINED HELPERS OF THE
PRESBYTERIAN MISSION OF THE UNITED STATES OF
AMERICA IN KOREA FROM 1884 TO 1934.

Year	Organized Church	Unorganized Church	Korean Ministers	Unordained Helpers
1885				
1886	1	1		
1887	1	1		
1888	1	1		
1889	1	1		3
1890	1	3		3
1891	1	5		3
1892	1	5		3
1893	1	5		6
1894	1	7		6
1895	1	13		5
1896	1	26		5
1897	1	73		5
1898	1	205		11
1899	2	261		22
1900	2	287		28
1901	3	300		28
1902	3	340		30
1903	3	372		31
1904	7	385		70
1905	10	418		61
1906	20	625		81
1907	25	767		103
1908	42	809	7	124
1909	57	971	12	146
1910	65	1,065	23	166
1911	78	1,055	27	188
1912	90	1,104	35	190
1913	134	1,135	57	213
1914	189	1,007	77	232
1915	270	986	95	213
1916	251	939	106	201
1917	272	927	136	196
1918	322	879	136	187
1919	322	859	143	210
1920	389	816	137	215
1921	424	826	156	250
1922	430	902	169	269
1923	463	949	173	231
1924	568	879	178	265
1925	537	1,088	209	274
1926	543	1,343	273	274
1927	584	1,093	240	266
1928	617	862	270	287
1929	640	833	294	353
1930	676	833	242	289
1931	687	834	316	238
1932	717	788	275	240
1933	746	847	333	234

Source: History of the Korea Mission, Presbyterian Church U.S.A., 1884-1934, Harry A. Rhodes, A.M., D.D., The Chosen Mission Presbyterian Church, U.S.A., Seoul, Chosen, 1934, pp. 544-547.

TABLE VIII and FIGURE VII

The total attendance of students increased seven-fold during the years from 1905 to 1909 and again from 1920 to 1924. These two periods correspond to those years of rapid increase of conversion.

The curve of decline of students is seen during the years from 1911 to 1919, the period marked by the Conspiracy Case and the Independence Movement with repressive policy upon missionary activities. This period is also characterized by rapid decrease in conversion (see Table V and Figures II, III, IV).

Therefore, it appears to be a close correlation between educational activities and conversion. With greater freedom for educational activities under favorable social conditions, the more mission institutions may be found and more conversion occurs. The very close proportion between converts and educational institutions indicates that there is a relationship, although it is difficult to ascertain which of two influences the other more. If we judge by priority of time depending on which came first, it would be social situation, missionary activities and then conversion in order. However, it seems to be a reciprocal rather than unilateral influence existing between conversions and the number of students and dispensary patients which will be explained later.

KOREA: STATISTICS (1930s) KMF

1930

1930s - A.F. Robb - "I regret that we cannot sum up the progress of the Church from the statistics available. We must help the Korean churches to compile more accurate statistics" - KMF, 1931. (Jan p 14).

Out of a total of 3,000 schools of all grades in Korea, over 600 are conducted by missions or churches ^{20th} - p.14
Student protest in Kwangju - Koreans vs. Japanese - many hundreds of students (100 higher schools colleges) were jailed p.17
CCF given charter to grant degrees - p.15

"A feeling of discouragement has settled down on many of our Korean brethren for they are depressed by ~~the~~ economic and other conditions" - A.F. Robb "The Past Year's Work in Korea" - pp 13-16. (KMF, Jan. '31)

James in S.S. - now 251,000 pupils in Prot. S.S. - gain of 131,130 in last 5 yrs (100%), 25,555 teachers. (Feb. '31 - p.31)

1931. Methodist Statistics - (at meeting Conf., Sept. 1930) KMF 31 (Sept.)

Total adherents 61,691; full members 22,056; Probationers 5,128; Bapt. child. 8,246; seakers 26,270 - KMF, '31, p.153

Total workers 5285; Conf. ministers 139; local ministers 24; non-ministers 39, women 83

Total churches 980. churches 774; Prayer places 206.

S.S. pupils 45,910

Creed - pp. 186

Methodists Korea Conf. ordains ~~17~~ women ministers as ministers. (but not in USA) KMF '31, p. 213 f.
On women in Korea - see S.S. Ryang, Jr. Sept. "What the Plan may be now for the Church in Korea" KMF Nov. p. 235 f.



Women, 1931 - Miss Kim Eu-Lin 7 Suiho in the Singles Tennis championship of Korea. KMF '31, Nov. p. 240

See Contributions of Yty to Korea KMF '31 (Dec) 257 259

Prisoners in Dec. 1931 - 550 missionaries, in 6 Prot. mission bodies (KMF '31 (Dec) 269

KOREA: CHURCH GROWTH

189-1914

PRESENTATION

	COMMUNION	ADHERENCE
1890	103	
1895	73 182-243	
1900	3,414	17,135.07
1905	11,536	11,303.00
1910	39,224	18,112.22
1914	46,490	17,104.00

MEMBERSHIP

COMMUNION	MEMBERSHIP
9 ^E	10
122 ^E	10
100 ^E	4,600
1,048 ^E	
3,216	15,525
12,627	60,940
16,831	50,375

1710 39 296

1000 1 36

37

Methodist growth.

189-1914

Stokes - p. 179.	- reason for Methodist lesser growth no. of ministers.				
		1890 - 100	9 Meth.	Adh.	P - 100.
p. 178	In 1895 - 236	Comm. +	122 Meth.	Adh.	P
		fresh ch. membership;		Adh.	P. 30,386
	1905 - [4,756]	1,455	; 2,457.	Adh.	M. 165
	1910 32,525 140		; 12,607		M ?
					M 14,309
					M 47,189
					56,940
	1914 - 46,804		46,509 16,579	Adh.	H. 152,723

184 - NM 122
SM - 400

M	14,309	84	100	1890 - NM 792	adh
S	1,210		47,181	SM 252	
	15,525		48,391		
			4,809		
			10,171		
			50,375		
				1,044	
N	2,457	Comm	6,590		
S	759		10,043		
	3,216		5,983		
			12,607		
			16,439		

Korea Church Growth

1845-97

1895. 3 Fresh Churches organized, Presbyterian + 4 Methodist. (C.C. Vinton, "Statistics of Prot. Churches in Korea," in Korea Revisited, vol. (Oct. 1895), 382

1894 528 baptized Protestants, 567 "catechumens, probationers, adherents, inquirers" (Park, p. 215)
NM 122 communicants, 288 catech. (Stokes xi); 236 NP comm. in 1894 - (Stokes xv). Shearer. NP 73 comm.

1899	NM	SM	NP
Comm.	305	— 78	482
Cat.	1,704	— 108	2,344
total ed.	2,000 ?	— 186	4,500

(Stokes, pp xi, xii, xiv)

NP - 661 communicants in 1896 ?

377 communicants & 7 = 384. in 1897 ?

- Shearer

Presbyterian statistics

1910

1920

1925

1930

1940 (31)

Communist + Pres (Gen.)

49,023

Adherent

179,483

Protestant Statistics

1940

Rc

KOREA STATISTICS + observations 1895-1910.

Unum ments - 1907 - Presb. union

1908 Unum Hymn book, 60,000 copies. - by 1911 - 275,000 were printed KMF '31 (May, p. 103 ff)

and likely in each sub-culture where they have work. Of the many varieties of church growth, which one should be promoted at this particular time in this particular ethnic unit—this is the crucial question that each churchman concerned with propagating the faith should ask himself. Church growth can be learned. A body of knowledge concerning how churches grow and how they stagnate can be built up. We can discover reasons why churches have grown. We can isolate causes for church increases.

The Church can develop right strategy in mission. All she has to do is to observe what has taken place in the hundreds of matchless laboratories which a hundred and sixty years of modern missions have provided. By amassing knowledge, by pooling the common experience of missions and churches, by assembling the evidences of instances where the Church was planted, where it grew, where it stopped growing, and where it never even started, she can discern which processes in which specific circumstances receive God's blessing and which do not. Right strategy will spend large sums of money and the lives of some of its best men and women in intensive research into the most effective ways and means of reconciling men to God and of multiplying churches.

Right strategy can be discerned, learned, taught and executed. When it is, the enormous potential in to-day's missions will be realized. When it is, the confusion and frustration that mark so much mission to-day will happily become a thing of the past.

DONALD MCGAVRAN

THE EVANGELISTIC MISSIONARY'S RÔLE IN CHURCH GROWTH IN KOREA

By ROY E. SHEARER

THE foreign missionary ranks not first, not second, but only third in his influence on the growth of the Church in Korea. In the past, when reasons were sought for the tremendous, fast growth of the Korean Church, writers often implied that missionaries and their methods were the primary causes of this miracle of growth. Missionaries, however, were the first to admit that it was not their direct, personal witness, but rather the urgent speaking of one Korean to another, that struck a responsive note and sparked the turning of great numbers of Korean citizens to Christ. This word-of-mouth testimony quickly paved the way for the preaching of the missionaries. When the pioneer Horace G. Underwood first visited the village of Sorai, he found Christianity well spoken of, both in Sorai and in its neighbourhood. This advance knowledge of Christianity was due to the testimony of one of the village men who first believed the message of Christ in Manchuria.

Even after these first beginnings, the Church grew because of the witnessing activity of Korean Christians. When on a visit to Korea, Dr A. J. Brown, former Far East Secretary of the Presbyterian Board of Foreign Missions, saw that distances prevented frequent missionary visits to each new place of preaching, and he was forced to conclude that the constant stream of new believers was due to the work of native Christians, rather than to the foreigners in charge.¹ C. Darby Fulton, Southern Presbyterian Mission Executive, saw a striking difference between the missionary work of Korea and that of other Far Eastern fields. He said, 'In China and Japan the evangelist . . . uses street preaching and such pioneer work, seeking to awaken a spiritual response to find an entrance for the Gospel. In Korea, on the other hand, the spread of the Gospel has usually outrun the missionary. Groups of believers have come together in distant villages and are sending delegations to the mission stations, pleading for spiritual oversight and leadership.'² Arch Campbell, in *The Christ of the Korean Heart*, puts it simply by saying: 'The million that have come to the

¹ Horace Grant Underwood: *The Call of Korea* (NY: Revell, 1908), p. 107.

² *Star in the East* (Richmond, Va.: Presbyterian Committee of Publication, 1938), p. 174.

Saviour and received Him into their hearts have not been won by foreign missionaries. Only a few of them. Nearly all have heard the good news from the lips of their own countrymen. The story goes from mouth to ear and from heart to heart.¹

These words of missionaries and missionary leaders show that the simple testimony of a Korean Christian to his neighbours and relatives is more important for the growth of the Korean Church than the witness of missionaries. The gospel message flowed unimpeded along the web of family relationships, often bringing people to Christ in a multi-individual decision, when individuals came to their decisions of faith in the context of the unbroken social unit. Dr Chung Sung Chun says that, since the family was the basic unit in Korean society, it was not unusual for all the members of a family group to adopt Christianity at the same time.² But this rapid spread of the Gospel because new Christians brought those around them into the Church is only the second most important factor in the growth of our Korean Church.

Such an eager response and spread of the Gospel ahead of the missionary was not found in any nearby Asian nation; and even in Korea, there was a great response only in certain parts of the land. In searching out reasons for the great turning to Christ in those areas, I am continually compelled to affirm that the most important factor in the rapid growth of the Church in Korea is nothing less than the mysterious preparation by the Holy Spirit of great numbers of people in this land who longed for something better than their animistic practices and their slavery to the bonds of government, economy and tradition. When they heard the message of the Church, they were entirely ready to embrace Jesus as their Saviour. The first Christian Church was established on the day of Pentecost because men were filled with the Holy Spirit. The thousands of men and women who turned to the Church in Korea also turned primarily because of the moving of the Holy Spirit in their lives. Not because the idea is new, but because we need to reaffirm central Christian truth, we must say that the Holy Spirit is of first importance in the growth of the Korean Church. The second most important factor influencing the wildfire spread of the good news is the personal witness of new Korean Christians; and it is only in third place that we can put the missionary's part in the numerical growth of the Church in Korea.

¹ *The Christ of the Korean Heart* (Columbus, Ohio: Falco Publishers, 1954), p. 12.

² *Schism and Unity in the Protestant Churches of Korea* (Yale University: Doctoral Thesis, May 1955), p. 16.

Since we cannot control the movement of the Spirit or the responsiveness of the people, let us study the factor over which we have been given control; namely, the methods of the evangelistic missionary. Early missionaries in Korea went about their work as did missionaries in other lands, generally using methods directed towards 'widespread seed-scattering'. The letters of a number of the early Presbyterians show this clearly. In 1895 William Baird writes that he sold thousands of books and gave away many tracts, thus scattering the gospel seed.¹ With the same objective, Cyril Ross and William Hunt both advocated street preaching. But while satisfying to him, Hunt was forced to admit that he could not show any churches established through market preaching, nor could he speak of any special development in the Church as a result of this method. Neither man pointed to any significant growth caused by street preaching.²

Most missionaries found that large-scale meetings as well as street preaching soon became unnecessary to win a hearing in this country. When Samuel A. Moffett first took up permanent residence in Pyongyang in 1893, he did not have to travel far and wide to get a hearing, but remained in his guest-room, where a constant stream of inquirers came to him asking about this new Jesus doctrine. Our predecessors believed that the best way to produce a growing Church in such responsive areas was to teach the eager, prospective believers how to study the Bible, how to pray, how to receive spiritual nourishment and to feel a personal responsibility for evangelism. Their teaching succeeded so well that, instead of winning souls one by one to Christ through eloquent preaching, these foreign missionaries multiplied the church membership by training new Christians to be competent evangelists.

From about 1900 onwards, the 'evangelistic missionary' (actually a teaching missionary) spent his energy examining applicants for the catechumenate and for baptism. In 1901 Underwood says that 'In one place there were over fifty applicants for baptism. The place I go to-morrow there are a hundred and forty desiring to come into the Church.'³ In 1905 a missionary who had been in Korea for only four years baptized in one day ninety-two people in the Sunchun area. In

¹ Letter to the Board of Foreign Missions of the Presbyterian Church USA, Pusan, December 9th, 1895.

² William B. Hunt, Personal Report to the Board of Foreign Missions of the Presbyterian Church USA, Chairyung, 1928.

³ Letter to the Board of Foreign Missions of the Presbyterian Church USA, Seoul, February 14th, 1901.

that same year he baptized a total of one thousand adults, who made their public confession of Christ.

Missionaries held week-long bible classes in both city and country. Attendances ranged from a medium-sized class of two hundred to large classes of a thousand, as in Pyongyang. The total attendance at these classes in a year was usually more than the communicant membership of the Church. Where the people were particularly responsive, missionaries put their best efforts into helping new Christians to understand enough of their faith to share it with others. This is the way the Church grew, particularly in north-west Korea; that is, North and South Pyongan and Whangheh Provinces.

Missionaries in the north-west were able to teach the throngs of new Christians because the Board of Foreign Missions of the Presbyterian Church USA responded to the pleas of its Korea Mission in 1896 for new missionaries to help with the task of evangelism. Many of these new missionaries were sent to Pyongyang, which was right at the centre of the north-west territory. Soon the station at Pyongyang, whose missionaries concentrated on the follow-up of new Christians, became the largest Presbyterian mission station in the world, in terms of both missionaries and Christians. Let us make no mistake: had the great number of missionaries not been able to do the extensive follow-up work, the Christward movement might have evaporated. A similar plea for more missionaries by the Methodists went unheeded, so an opportunity was lost and the Methodist Church did not grow.

Other areas of the Korean Presbyterian Church did not grow as quickly as the north-west, and missionaries outside the responsive north-west did not want their areas to be overlooked when new missionary personnel were being allocated. In 1898, Horace Underwood, while rejoicing in the fact that the Church was growing in the north-west, concluded that the only reason it was not growing faster in the south, particularly around Seoul, was that less effort was being made there. He says, 'I have seen that wherever we have put forth *effort*, growth has always followed.'¹ More missionaries, he meant, would produce more growth. But here Underwood was mistaken.

Thirty-six years later, Harry Rhodes said that in Seoul 'more missionaries have resided, more effort has been put forth, more money spent than in any other section of Korea. And yet, in the evangelization

¹ *Ibid.*, August 5th, 1898.

of the country districts around the capital, the results have been somewhat disappointing.¹ This is to put it mildly. At the time Rhodes wrote, there were about five thousand communicant members in the Seoul area provinces compared with fifty thousand in a population of equal size in the north-west; that is, around Pyongyang. Missionary effort alone is obviously not the answer to church growth. However, a great number of missionaries, all engaged in the intensive follow-up teaching of new believers in the north-west, proved to be the right combination for good—in fact, amazing—growth.

The wide difference in growth between the Pyongyang and Seoul areas makes one curious. Was there a difference in the quality of the missionaries? The answer is no. Then was there a difference in policy in the two areas? Again, the answer is no. Through the writings of Dr C. A. Clark (for example, *The Korean Church and the Nevius Methods*), students of missions are familiar with the Nevius Method and with Korea's adaptation of it in planting churches. Its principles of self-government, self-support and self-propagation were not only expressed as theories, but were eventually codified and put into the rules and by-laws of the Presbyterian Mission. The Mission had a uniform policy for action in all areas. Control of missionaries and, in particular, strict control over the use of foreign funds were maintained. Without a doubt, the Nevius policy was the best policy for growth in the north-west of Korea. It allowed the spreading Church to be free of the shackles of foreign money. When a new church was erected, New York did not have to be consulted for building funds.

The Methodists working in the same area were reported by William Hunt in 1909 to be using American funds for building and for paying helpers. But he reports that this use of American church funds caused trouble of all kinds.² The Methodist Church could grow only as fast as the money for buildings and pastors' salaries could be provided by the missionaries, while the adjacent Presbyterian Church, free of foreign control and funds but with plenty of working assistance from dedicated foreigners, grew rapidly. To put it simply: the Nevius Method worked in the north-west.

But in the Seoul area in central Korea, the story is different. The same Nevius principles are reported to have been followed rigidly by the Presbyterians, and many missionaries staffed the capital city, but

¹ Personal Report to the Board of Foreign Missions of the Presbyterian Church USA, Seoul, 1934.

² Letter to the Board of Foreign Missions of the Presbyterian Church USA, Chair-yung, February 1st, 1909.

the Church did not grow. It is clearly incorrect to say that the Church will grow wherever the Nevius Method is used.

The Dr Brown previously mentioned writes that the Nevius principles are excellent, but not peculiar to Korea. He says, 'These principles do not explain why results were more quickly achieved in Korea than in any other place. Other factors must be found.'¹ I believe that the peculiar responsiveness of the people in north-west Korea was the factor for which he was looking. A young missionary recorded a conversation that he overheard between an early Seoul and an early Pyongyang missionary, which illustrates the difference in response between the two areas. The Pyongyang missionary said, 'Boy, the Koreans are sure hungry for the Gospel.' And the Seoul missionary replied, 'Huh, I've never seen any Korean hungry for anything except rice.'²

Some voices were raised criticizing the Nevius Method. Pieters, in 1920, expresses his feeling that the principle of self-support should be set aside for a time, in order to prevent some churches that were desperately weak economically from closing their doors. Chun Sung Chun and George Adams both write that the Nevius principle of self-support not only did not fit well with the poverty-ridden tenant farmer population in the south, but in fact retarded growth there. In his history of the Presbyterian Mission, Rhodes expresses his doubt about the omnipotence of the Nevius Method as follows: 'Whether the Church flourishes because of the system or the system is possible because of the flourishing condition of the Church is a question that might be argued. But at any rate, in point of time, the system came first.'³ I am forced to the conclusion that the Nevius missionary plan worked well where the Korean people were responsive, but that its rigid use in less responsive areas of Korea actually retarded church growth.

Such a conclusion is strengthened by an examination of the results achieved in south-east Korea by the Adams Evangelistic Fund, which was a departure from the Nevius plan. Edward and Ben Adams were trustees of the fund, which was used to send biblewomen and evangelists into the country around Taegu city in the south-east, with the express purpose of winning people to Christ, teaching the Bible and Christian doctrine and building a church. The worker usually left at the end of a six-month period, leaving behind a church with its own leader, no

¹ Arthur J. Brown: *One Hundred Years . . .* (NY: Revell, 1936), p. 420.

² Carl E. Kearns, Letter to the Board of Foreign Missions of the Presbyterian Church USA, Sunchun, c. 1905.

³ *History of the Korea Mission, Presbyterian Church USA, 1884-1934* (Seoul: Chosen Mission Presbyterian Church USA., 1934), p. 88.

longer dependent on a western-supported preacher. Surprisingly, this judicious use of American money produced results. By 1930, seventy-three churches had been established through this fund—that is, twenty-five per cent of all the churches in the south-east area—and these seventy-three churches were founded in the ten years between 1920 and 1930.¹ A deliberate departure from the codified policy of the Korea Mission produced results.

Our missionary methods did affect church growth for better or worse. In addition, the missionaries themselves influenced the growth of the Church in Korea. When a good biography of Samuel A. Moffett is produced, it will undoubtedly show that he was the missionary who had more than anyone else to do with the rapid growth of the Korean Church. It seems that the right man was in the right place at the right time. Dr Moffett exercised a single-minded adherence to the goal of winning men to Christ and planting churches. He went to north-west Korea at a time when the Korean people were most hungry for the Christian faith. He diligently followed the principles outlined by Nevius and, I suspect, kept his fellow missionaries toeing the Nevius line. From the writings of his contemporaries, I would judge that Moffett kept the goal of Pyongyang Station fixed on making Christ known and establishing a growing Church. There were men of equal stature in other stations, but some of the elements for great growth must have been missing.

The personality and attitudes of missionaries affected church growth not only positively, but also negatively. The controversy over educational policy that raged in the Northern Presbyterian Mission from 1912 to 1920 was taken to the General Assembly of the parent American Church. This dispute ended in a draw; but the personality struggles of its duration seem to have affected church growth in respect of communicant membership. We should give consideration to Harriet Pollard, who says: 'So much time and thought were given to this question and so much vitality was consumed that spiritual loss to the native Church was inevitable. The mental strain undoubtedly shortened the lives of some of the most devoted men in the Mission and injured the health of others, as the number of deaths and resignations of this period indicate.'²

¹ Edward Adams: 'The Adams Evangelistic Fund', Korea Mission Field (Seoul: Evangelical Missions in Korea, January 30th, 1930).

² *The History of the Missionary Enterprise of the Presbyterian Church USA in Korea with Special Emphasis on the Personnel* (Northwestern University: M.A. Thesis, 1927), p. 111.

Is it a mere coincidence that during this period of bitter controversy the growth of the Korean Church changed between 1914 and 1920 from an abrupt rise to a small, slow growth? The mission fight must have had its effect. We can hope that there will never again be a mission controversy so serious as to take our minds off the central purpose of mission or the evangelistic missionary's reason for being.

There is another way in which missionaries can slow down the growth and enthusiasm of the Church. I will use the words of a man whom I have come to respect for his common sense and good writing—a man who would not write anything without careful thought. Listen to Harry Rhodes, as he gives a reason for the slower growth of the Church in his 1926 personal report: 'As I see it, one reason why there has been a let-up in the growth of the Korean Church the last few years is because the missionaries have more and more been withdrawn from direct evangelistic work into institutional and other forms of work. I am one of those who have been so withdrawn.'¹ I wonder, was he speaking for the year 1926 only?

We missionaries can assist church growth if we will. It takes definite will-power to be discontent with anything less than evangelistic progress. It is necessary to battle against the tendency to shift into neutral because of the pressures and demands that all our institutions and our personal comforts place on each of us.

Perhaps what we need is the courage of Horace Grant Underwood. Despite the fact that twenty years previously there had been a massacre of Catholics, both nationals and foreign priests, and in the face of direct opposition from the first missionary, Horace Allen, Underwood stuck to and persevered with the job of making Christ known. His fellow missionaries advised caution and wanted Underwood to be quiet for a while, but he taught and baptized openly. If Underwood had not had the courage to close his ears to the soothing voices around him, who knows whether the Church in Korea would still be a small, groping Church rather than the strong Body of Christ that it is to-day?

Missionaries, then, have influenced church growth in the past. Can they still do so? I am convinced that they can, if some of the lessons from the past are taken to heart. May I suggest that in the light of this study of one field we can draw the following conclusions as guiding principles for to-day's evangelistic missionaries:

First, commitment to church growth is essential. With so many different areas of service calling a missionary, only single-minded

¹ Personal Report, Seoul, 1926.

allegiance to making a church grow gives any hope for church growth.

Secondly, training new Christians to be fully equipped evangelists produces more church growth than the foreign missionary's preaching to non-believers. New Christians with some understanding of their faith will speak to their friends and relatives about Christ more convincingly than any outsider.

Thirdly, missionaries should be assigned primarily to responsive areas where the Church is growing. Missionaries in non-growing areas should be 'thinned out'. These areas should not be left without a witness, but we must remember that God is not honoured by a piece of territory that is 'occupied', but by large numbers of men and women believing in Christ as their Saviour. There could have been more church growth in the responsive north-west area of Korea, if some personnel from other areas had been assigned there. In the 1920s, other denominations sent personnel to north-west Korea and church growth resulted.

Fourthly, an evangelistic method producing church growth in one area is not necessarily the best method for producing growth in other nations, or even in all parts of one nation. The test for any method is simply, 'Is it producing church growth here?' If so, it is good. If not, a method should be sought that will produce growth.

ROY E. SHEARER

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The Japan Christian Year Book, 1941
 C.S. (Kyojinkwan, Tokyo)

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THE CHRISTIAN MOVEMENT IN CHOSEN

Statistics

The most recent figures on Christian Work as represented by the various Missions are those published in the 1941 Prayer Calendar, issued by the Federal Council.

MISSION STATISTICS (To December 31, 1939) Compiled by E. W. Koons	Date when Founded	Missionaries				Full Membership
		Men	Wives	Single Ladies	Totals	
CHURCH OF CHRIST MISSION	1434	2	2	—	4	150
ENGLISH CHURCH MISSION	1890	7	—	7	14	5,522
METHODIST MISSION	1885	25	24	59	108	20,384
ORIENTAL MISSIONARY SOC.	1907	1	1	2	4	5,044
PRESBYTERIAN TOTALS		85	83	83	251	130,460
Australian Presbyterian Mission	1889	7	7	15	29	8,920
Presbyterian Church in the USA Mission	1884	45	44	29	118	92,509
Presbyterian Church in the US Mission	1892	23	22	21	66	16,065
United Church of Canada Mission	1898	10	10	18	38	12,966
SALVATION ARMY	1908	5	5	6	16	8,626
7th DAY ADVENTIST MISSION	1904	9	7	3	19	3,911
ROMAN CATHOLIC TOTALS		183		95	278	130,573
American Mission	1923	37	...	21	58	24,400
French Mission	1831	73	...	59	132	90,753
German Mission	1911	56	...	15	71	11,064
† Irish Mission	1933	17	...	...	17	4,356
TOTAL FOR 1939		317	122	255	694	304,669
TOTAL FOR 1938 (Incomplete)		295	130	221	646	302,144
TOTAL FOR 1937		304	143	230	677	312,243
TOTAL FOR 1936		300	146	234	680	299,309

1941

THE CHRISTIAN MOVEMENT IN CHOSEN

99

MISSION STATISTICS (To December 31, 1939) Compiled by E. W. Koons	Membership		Finance
	Catechumens and Probationers	Totals	Contributions in Yen from Koreans
CHURCH OF CHRIST MISSION	180	330	¥ 899
ENGLISH CHURCH MISSION	580	6,102	12,245
METHODIST MISSION	8,056	28,439	366,317
ORIENTAL MISSIONARY SOC.	2,151	7,195	122,504
PRESBYTERIAN TOTALS	49,023	179,483	1,915,162
Australian Presbyterian Mission	10,515	19,435	93,023
Presbyterian Church in the USA Mission	28,051	120,560	1,316,361
Presbyterian Church in the US Mission	5,915	21,980	142,281
United Church of Canada Mission	4,542	17,508	363,497
SALVATION ARMY	9,376	18,002	no rept
7th DAY ADVENTIST MISSION	3,377	7,288	32,865
ROMAN CATHOLIC TOTALS	10,670	141,243	12,564*
American Mission	3,384	27,784	no rept
French Mission	4,385	95,138	12,564*
German Mission	1,695	12,759	no rept
† Irish Mission	1,206	5,562	no rept
TOTAL FOR 1939	83,413	388,082	2,464,526*
TOTAL FOR 1938 (Incomplete)	70,557	372,701	2,172,590
TOTAL FOR 1937	77,589	389,832	2,497,187
TOTAL FOR 1936	75,274	374,583	2,264,315

Note. In making up the 1939 report of Presbyterian Missions, the Mukden Presbytery is not included, and the 1938 figures for it and others are used. The Manchuria Roman Catholic Mission is also not included. * Figures incomplete. † 1938 figures.

		1	2	3	4	5	6	7	8	9	10	11	12	13
31. UCC	1873	32	13	2	15	—	12	14	—	—	—	—	2	—
32. UCMS	1883	35	—	—	—	35	15	18	—	—	—	—	2	—
33. UGC	1895	2	—	—	—	2	—	—	—	—	—	—	—	—
34. ULCA	1392	38	13	—	13	12	22	14	—	—	—	—	2	—
35. WU	1871	2	—	—	—	2	—	2	—	—	—	—	—	—
36. YJ	1901	3	1	—	1	1	2	—	—	—	—	—	—	—
37. YMOA	1889	2	—	—	—	—	—	—	—	—	—	—	—	1
38. YWCA	1904	—	—	—	—	—	—	—	—	—	—	—	—	—
39. EPM	1865	—	—	—	—	—	—	—	—	—	—	—	—	—
40. PCC	1872	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals		438	115	21	116	186	166	191	—	1	6	4	15	7

2. Evangelistic

NOTE: The figures in this section are taken from the 1940 Edition of the Japanese "Japan Christian Year Book."

- 1. Organized Churches.
- 2. Self-supporting Churches, Total.
- 3. City Churches (Self-supporting).
- 4. Rural Churches (Self-supporting).
- 5. Aided Churches, total.
- 6. Aided City Churches.
- 7. Aided Rural Churches.
- 8. Others.
- 9. Ordained Ministers, total.
- 10. Ordained Ministers, Men.
- 11. Ordained Ministers, Women.
- 12. Evangelists, total.
- 13. Evangelists, Men.
- 14. Evangelists, Women.
- 15. Church Members, total.
- 16. Church Members, Men.
- 17. Church Members, Women.
- 18. Average Members per Local Church.
- 19. Increase or decrease of members during the year.
- 20. Number of Baptisms, total.
- 21. Number of Baptisms, Adults.
- 22. Number of Baptisms, Children.
- 23. Sunday Schools.
- 24. Sunday School Teachers.
- 25. Sunday School Pupils.
- 26. Sunday School Offerings.
- 27. Contributions in yen, total.
- 28. Contributions in yen, received from Missions.
- 29. Per capita contribution.
- 30. Total property valuation in yen.

		1	2	3	4	5	6	7	8	9	10	11	12	13
1. B.	74	36	32	4	38	18	20	17	45	45	0	46	37	
2. D.	25	9	0	0	16	16	0	6	19	19	0	9	8	
3. DKK	18	5	4	1	13	0	13	14	12	12	0	11	10	
4. F.	41	1	1	0	40	32	8	0	38	38	0	27	5	
5. FD	26	5	5	0	21	21	0	6	9	8	1	19	7	
6. FP	7	0	0	0	7	5	2	0	5	5	0	1	1	
7. FL	54	11	11	0	42	41	1	10	42	42	0	21	19	
8. I.	16	7	—	—	9	—	—	1	9	6	0	4	4	
9. J.	28	21	13	8	7	7	0	3	27	26	1	9	3	
10. JK	42	25	15	10	13	3	15	0	56	44	12	0	0	

		1	2	3	4	5	6	7	8	9	10	11	12	13
12. KK	197	94	70	24	101	46	55	101	121	120	1	57	47	
13. KKK	20	10	3	7	10	5	5	11	8	8	0	18	7	
14. KY	154	154	124	30	0	0	0	0	14	94	52	0	0	
15. M	273	114	—	—	159	—	—	—	222	323	323	0	183	75
16. MF	21	21	17	4	0	0	0	2	15	15	0	0	0	
17. NA	2	2	2	—	—	—	—	—	2	2	—	1	1	
18. NE	9	0	0	0	9	—	—	—	0	7	7	0	4	4
19. NJK	8	8	8	0	0	0	0	4	5	5	0	4	2	
20. NK	858	195	—	—	163	—	—	—	131	318	315	3	178	156
21. NS	10	1	1	0	9	7	2	6	4	4	0	11	5	
22. NSK	8	8	5	3	—	—	—	—	—	—	—	—	—	
23. NW	32	21	21	0	11	11	0	0	6	6	0	26	26	
24. S	232	—	—	—	—	4	—	—	48	281	287	0	177	61
25. SD	26	—	—	—	—	—	—	—	16	16	16	0	34	22
26. SE	—	—	—	—	—	—	—	—	—	—	—	—	—	
27. SK	187	187	158	29	0	0	0	190	66	65	1	173	91	
28. SS	4	0	0	0	4	4	0	0	3	3	0	1	1	
29. T	10	7	—	—	3	—	—	—	7	7	0	2	2	
30. YK	9	2	2	0	7	7	0	2	9	6	3	0	0	
Totals	1,931	957	512	122	691	230	122	802	1623	1546	77	1011	594	

		14	15	16	17	18	19	20	21	22
1. B.	9	6,812	3,18	3,594	75	460	235	235	0	
2. D.	1	3,372	1,786	1,586	135	134	155	734	21	
3. DKK	1	1,034	415	619	57	0	57	57	0	
4. F.	22	2,817	1,285	1,516	68	59	163	149	14	
5. FD	12	798	292	506	25	50	44	44	0	
6. FP	0	396	229	167	57	45	24	23	1	
7. FL	2	7,123	3,538	3,585	135	243	266	199	67	
8. I.	0	830	385	455	52	55	30	30	0	
9. J.	6	3,038	1,386	1,652	—	177	136	136	0	
10. JK	0	3,099	—	—	74	153	143	143	0	
11. K.	—	3,406	1,151	1,255	114	52	72	72	0	
12. KKK	10	33,523	15,908	17,645	170	821	1,096	944	182	
13. KKK	6	924	366	558	46	69	63	63	0	
14. KY	0	7,358	—	—	—	481,354	273	273	0	
15. M	108	50,505	22,194	28,311	185	1,066	1,488	1,224	264	

Statistics

The most recent figures on Christian Work as represented by the various Missions are those published in the 1941 Prayer Calendar, issued by the Federal Council.

MISSION STATISTICS (To December 31, 1939) Compiled by E. W. Koons	Date when Founded	Missionaries				Full Membership
		Men	Wives	Single Ladies	Totals	
CHURCH OF CHRIST MISSION	1434	2	2	—	4	150
ENGLISH CHURCH MISSION	1890	7	—	7	14	5,522
METHODIST MISSION	1885	25	24	59	108	20,384
ORIENTAL MISSIONARY SOC.	1907	1	1	2	4	5,044
PRESBYTERIAN TOTALS		85	83	83	251	130,460
Australian Presbyterian Mission	1889	7	7	15	29	8,920
Presbyterian Church in the USA Mission	1884	45	44	29	118	92,509
Presbyterian Church in the U.S. Mission	1892	23	22	21	66	16,065
Church of Canada Mission	1898	10	10	18	38	12,966
SALVATION ARMY	1908	5	5	6	16	8,626
7th DAY ADVENTIST MISSION	1904	9	7	3	19	3,911
CATHOLIC TOTALS		183	95	278	556	130,573
Mission	1923	37	...	21	58	24,400
Mission	1831	73	...	59	132	90,753
Mission	1911	56	...	15	71	11,064
Mission	1933	17	...	...	17	4,356
		317	122	265	604	304,669
(incomplete)		295	130	221	646	302,144
		304	143	230	677	312,243
		300	146	234	680	299,309

MISSION STATISTICS (To December 31, 1939) Compiled by E. W. Koons	Membership		Finance Contributions in Yen from Koreans
	Catechumens and Probationers	Totals	
CHURCH OF CHRIST MISSION	180	330	₩ 899
ENGLISH CHURCH MISSION	580	6,102	12,245
METHODIST MISSION	8,056	28,439	366,317
ORIENTAL MISSIONARY SOC.	2,151	7,195	122,504
PRESBYTERIAN TOTALS	49,023	179,483	1,915,162
Australian Presbyterian Mission	10,515	19,435	93,023
Presbyterian Church in the USA Mission	28,051	120,560	1,316,361
Presbyterian Church in the U.S. Mission	5,915	21,980	142,281
United Church of Canada Mission	4,542	17,508	363,497
SALVATION ARMY	9,376	18,002	no rept
7th DAY ADVENTIST MISSION	3,377	7,288	32,865
ROMAN CATHOLIC TOTALS	10,670	141,243	12,564*
American Mission	3,384	27,784	no rept
French Mission	4,385	95,138	12,564*
German Mission	1,695	12,759	no rept
† Irish Mission	1,206	5,562	no rept
TOTAL FOR 1939	83,413	388,082	2,464,526*
TOTAL FOR 1938 (incomplete)	70,557	372,701	2,172,590
TOTAL FOR 1927	77,589	369,832	2,497,187
TOTAL FOR 1936	75,274	374,583	2,264,315

Note: In making up the 1939 report of Presbyterian Missions, the Manchuria Presbytery is not included, and the 1938 figures for it are used. The Manchuria Roman Catholic Mission is also included. * Figures incomplete, † 1938 figures.

FEDERAL COUNCIL STATISTICS—Year Ending May 31, 1939

	SOUTHERN PRESBYTERIAN MISSION			AUSTRALIAN PRESBYTERIAN MISSION			UNITED CHURCH OF CANADA MISSION			NORTHERN PRESBYTERIAN MISSION			KORFAN METHODIST CHURCH			1939	1938	1937
	1939	x 1938	1937	1939	1938	1937	1939	1938	1937	1939	1938	1937	1939	1938	1937			
MISSIONARIES (Total)	67	76	76	34	58	43	35	38	41	123	127	137	113	120	126	368	408	428
Men (Total)	22	28	28	11	12	14	8	10	11	48	50	55	25	25	24	115	123	137
Evangelistic	16	15	15	8	10	11	6	6	8	30	31	35	12	12	13	80	74	85
Educational	4	7	7	1	1	1	1	1	1	8	8	9	5	5	5	17	24	24
Medical	2	1	1	2	2	2	1	2	2	10	10	10	5	5	5	20	23	24
Others	1	1	1	1	1	1	1	1	1	2	1	1	1	1	1	6	5	2
Wives	22	27	27	5	11	13	9	10	11	46	49	53	24	25	28	110	122	132
Single Women (Total)	22	21	21	14	15	16	15	18	19	29	28	29	58	70	69	110	122	124
Evangelistic	17	11	11	5	9	10	8	8	8	20	19	17	20	29	33	70	76	79
Educational	4	7	7	4	5	5	4	5	6	4	6	6	24	28	26	36	31	31
Medical	1	1	1	2	1	1	5	5	5	5	3	6	14	13	9	31	25	21
Others	1	1	1	2	1	1	1	1	1	1	1	1	1	1	1	3	3	1
ALARMED KOREAN WORKERS (Total)	414	674	674	303	254	288	575	549	491	2,315	2,104	1,998	1,387	1,070	1,414	6,033	4,654	4,866
In Charge of Churches or Circuits	41	55	55	30	32	27	73	56	63	368	319	324	158	116	115	640	571	574
Evangelists	108	756	726	119	81	131	42	236	176	1,270	1,144	1,066	473	613	583	2,311	2,43	2,310
Colporters	12	37	37	5	6	7	18	11	10	402	240	265	108	98	96	630	546	578
Teachers	10	11	11	55	60	8	3	11	11	16	20	17	5	1	1	90	81	80
Medical Workers	27	141	141	15	7	45	111	101	88	462	583	532	329	422	360	914	1,252	1,166
Medical Workers	56	49	49	19	12	12	31	50	17	259	151	139	29	93	93	394	342	310
Unordained Women (Total)	190	265	265	160	141	130	260	257	262	677	641	608	795	542	716	2,682	1,646	1,481
Bible Women	61	30	30	40	46	35	129	109	106	164	134	110	211	196	175	605	514	456
Other Evangelistic Work	40	49	49	24	16	14	—	—	7	70	263	194	10	—	144	328	264	—
Teachers	27	116	116	80	70	76	100	134	117	314	216	229	494	146	525	1,015	682	1,065
Medical Work	62	70	70	16	10	5	31	14	32	129	28	75	80	—	16	318	122	198
MEMBERSHIP and CONSTITUENCY																		
Churches and Groups, Places of Regular Meeting	622	686	686	339	349	323	358	352	342	1,850	1,610	1,735	898	912	938	4,067	4,089	4,015
Church Buildings	622	653	653	310	343	315	340	338	347	1,852	1,958	1,949	712	693	821	3,836	3,985	4,085
Communicants, or Full Members	14,301	16,387	16,387	8,920	8,399	7,941	10,443	9,766	9,934	86,673	86,144	84,118	20,910	18,646	18,455	141,217	139,341	136,855
Catechumens, or Probationers	3,684	7,014	7,014	2,840	3,080	2,900	6,344	7,732	3,533	30,327	30,395	28,755	8,056	7,016	7,122	51,151	51,237	49,424
Baptized Children	4,024	4,121	4,121	2,048	2,073	1,910	2,303	3,139	2,853	20,666	17,413	18,876	9,310	8,722	8,993	37,761	35,498	36,753
Other Adherents	23,211	17,736	17,736	6,888	8,883	8,204	10,195	12,929	11,480	113,036	118,776	110,469	23,234	23,384	25,119	176,554	181,708	173,008
Total Christian Constituency (Sum of Four Classes Above)	46,120	45,258	45,258	20,696	22,436	20,956	20,285	29,666	27,900	260,301	262,758	242,218	61,500	57,767	59,709	408,902	407,581	396,941
Full Members added During Past Year (Sum of 4 Classes Below)	1,588	2,017	2,017	864	1,181	942	1,960	1,942	1,773	12,982	13,617	13,180	3,188	2,433	2,210	20,579	21,120	20,152
On Confession of Faith	1,159	1,570	1,570	696	851	737	971	1,000	912	7,755	8,191	9,175	2,376	1,678	1,441	12,867	13,290	13,835
Baptized Children Admitted to the Communion	426	178	178	99	204	79	359	273	199	982	1,080	1,095	?	?	?	1,876	1,735	1,551
Received by Letter	—	184	184	169	93	93	591	624	623	3,824	3,745	3,284	812	755	799	5,396	5,402	4,083
Restored after Being Under Discipline	—	85	85	—	33	33	29	45	39	411	600	426	?	?	?	432	763	682
Full Members Lost During Past Year (Sum of 4 Classes Below)	x 1,067	1,057	1,057	575	x 642	642	903	1,103	1,014	19,109	8,244	8,065	2,708	2,441	2,307	21,352	13,487	13,085
Expelled	x 216	210	210	149	x 125	125	147	167	110	1,397	1,480	1,379	595	346	1,038	2,298	2,368	2,868
Dismissed by Letter	x 687	687	687	389	x 275	275	720	683	808	7,201	6,323	4,184	1,128	1,127	404	10,128	9,025	6,358
Excommunicated	x 160	160	160	37	x 10	10	36	34	53	608	441	425	147	47	65	888	622	713
Dropped from Roll	—	—	—	—	x 232	232	—	219	37	10,000	—	2,077	1,038	881	800	11,038	1,332	3,146
Net Gain in Membership Past year	x 3,911	2,911	2,911	289	x 241	241	677	(loss) 168	172	529	3,034	3,300	1,064	170	173	5,470	6,188	6,705
Net Gain in Constituency Past year	x 4,698	4,698	4,698	—	x 13	13	899	1,480	—	—	18,118	14,113	—	2,221	1,588	23,366	23,366	19,068
Net Loss in Constituency Past year	—	—	—	1,250	x —	—	—	—	2,010	2,457	—	—	300	1,912	—	—	—	—
RELIGIOUS EDUCATION																		
Sunday Schools	627	721	721	308	321	313	322	298	312	1,932	1,768	1,820	596	573	693	3,685	3,681	3,764
Membership	38,443	47,513	47,513	19,810	23,965	20,680	36,689	34,002	32,746	259,785	277,515	217,095	51,009	52,528	52,347	407,736	435,823	400,681
Daily Vacation Bible Schools	—	—	—	127	144	86	67	47	56	370	495	—	114	143	165	668	829	640
Enrollment	—	—	—	8,463	9,557	5,732	5,606	4,470	4,987	32,298	50,570	0,320	12,490	15,645	55,687	77,124	59,641	
Epworth Leagues and C. E. Societies	26	206	206	89	93	65	62	124	171	421	1,608	887	—	213	101	698	2,214	1,621
Membership	656	5,303	5,303	2,610	2,543	2,513	1,513	1,222	1,077	10,797	24,296	4,421	4,475	15,534	50,789	41,021		
Bible Classes (4 Days or Over)	155	324	324	94	154	151	173	105	170	1,447	1,768	1,741	471	464	575	2,340	2,805	2,961
Enrollment	5,865	11,708	11,708	1,890	11,407	12,969	1,340	2,790	8,462	137,916	169,163	143,862	30,553	26,102	25,274	177,664	216,170	202,271
Bible Institutes (One Month or Over)	10	10	10	2	2	2	13	15	14	14	18	21	5	9	9	44	61	66
Enrollment—Men	280	365	365	27	50	53	293	281	158	675	1,161	1,159	200	x 76	76	1,475	1,933	1,811
Enrollment—Women	162	425	425	47	61	59	667	542	471	713	1,209	1,172	189	x 309	309	1,973	2,548	2,438
Total	442	792	792	65	111	112	860	823	629	1,388	2,370	2,331	389	x 385	385	3,448	4,481	4,249
SCHOOLS—Conducted by the Mission, by the Korean Church, or jointly,																		
Kindergartens	16	—	—	19	17	13	29	22	35	75	72	89	102	100	102	207	218	259
Enrollment—Boys	24	—	—	506	400	500	463	800	1,658	1,258	2,249	2,440	2,512	2,543	2,548	5,951	6,450	7,213
Enrollment—Girls	488	—	—	473	650	722	495	1,085	1,065	2,136	2,635	2,256	1,435	2,263	2,242	6,591	6,695	6,562
Total	512	—	—	979	1,050	1,222	958	1,885	2,723	2,352	4,014	4,884	4,906	4,806	4,790	12,542	13,145	13,775
Primary—Up to Six Years	2	—	—	4	4	4	4	26	10	121	202	212	50	61	70	349	223	375
Enrollment—Boys	139	—	—	5,426	285	295	2,000	2,079	1,876	13,109	14,070	14,347	9,867	11,000	9,266	39,593	27,416	31,181
Enrollment—Girls	68	—	—	2,761	899	963	8,321	2,362	1,634	6,189	8,321	6,189	7,978	6,647	6,749	17,703	18,235	18,214
Total	207	—																

KOREA STATISTICS (1939-40)

1940

from The Korea Mission Field, 1940

1939 - ^(NP) 76% of N-Prob communicants live in northern Korea. - KMF 1940 (Jan.), p. 6

Seminary has been closed for a year " p. 7

Mission withdraws from Chosen Chr. Coll. + Sev. Union Medical Coll. + Chungsun Girls; sells to presb. Sijanchun 2 schools, and Kijungsu (of D. Wells) in Seoul

^(SP) 5 NP hospital caring in their need up

A " year of abbing activities in this mission Church - p. 5

W. ed. since 1925 / Income from Prot. Mission societies reduced from "70 m to "31 m. mild trade (celebrations?)

Adherent_a increased over 33%, total number of independent Christians by 69% p. 25

341,700 total adherents ^{C.A.} (C.A. = Census, Nervous Plan has lost in Korea,

1940 - Rev. Chui Pil-keun apptd. new pres. of Presb. Theological Seminary. p. 71 (April); v. 170 students. p. 107 (June)

Methodist statistics

	Fall members	Probation	Total	Fall Members	Probationers	Total	
1930	15,178	4,507	22,685	1936	18,475	7,122	25,597
1931	18,470	4,978	23,448	1937	18,645	7,016	25,661
1932	19,742	4,846	24,588	1938	19,530	7,544	27,074
1933	18,675	5,440	24,115	1939	20,352	8,056	28,408 (p. 68 - Apr.)
1934	18,265	6,150	24,415	[1940 [61,504] church members		61,508	(p. 101, June)
1935	18,300	6,440	24,740				

over

chbi

Nov. 16, 1940

The American steamer *Manipaz*, ^{made an unscheduled stop in Tinian (Guam Do).} evacuated 249 Americans mostly businessmen & their families p. 200 f. (Dec. 1940)

^{most men go home via State Dept. in Alaska;}
Only a few are left, largely for care of Mission property & church schools.

At Christmas black clouds envelop us, storms are raging. But as you, it is the wise man who find
the Star and follow it to the Son of God.

One of the evacuees, after months of stress. "The *Manipaz* is a little bit of heaven". (p. 201)

KOREA STATISTICS (1940)

Report. Bd. for M. '41, p. 122

Presb. Ch. of Chosen

Methodists

Total community

Communicants	134,894
Ordained Koe. pastors	510
Churches (incl. places)	1,441 (1,794). 3,203
Other evangelistic workers	1,594
missionaries	

1939 (Geo. Council stat.)

1939 Meth

Total Community	305,402	61,500
Communicants	120,337	20,910
Ordained Koe. pastors	12	128
Churches + mtg. pl.	3,104	912
missionaries	259	113

FEDERAL COUNCIL STATISTICS—Year Ending May 31, 1939

	SOUTHERN PRESBYTERIAN MISSION			AUSTRALIAN PRESBYTERIAN MISSION			UNITED CHURCH OF CANADA MISSION			NORTHERN PRESBYTERIAN MISSION			KOREAN METHODIST CHURCH			1939 Totals	1938 Totals	1937 Totals
	1939	1938	1937	1939	1938	1937	1939	1938	1937	1939	1938	1937	1939	1938	1937			
I MISSIONARIES (Total)	61	76	70	34	28	43	35	38	41	129	127	137	115	130	126	365	400	429
Men (Total)	23	28	28	11	12	14	8	10	11	48	50	55	25	26	20	115	123	137
Evangelistic	16	15	16	8	10	11	6	8	8	30	31	35	12	13	13	80	74	85
Educational	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Medical	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Others	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Wives	22	25	21	9	11	13	17	18	19	29	28	29	58	56	68	149	152	154
Single Women (Total)	22	21	21	14	15	16	17	18	19	29	28	29	58	56	68	149	152	154
Evangelistic	17	17	11	5	9	10	8	8	8	20	19	17	20	29	35	70	70	79
Educational	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Medical	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Others	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
II SALARIED KOREAN WORKERS (Total)	444	674	674	308	259	288	575	549	491	2,315	2,104	1,998	1,381	1,070	1,414	5,632	4,654	4,866
In Charge of Churches or Circuits	41	56	56	30	22	27	73	56	53	368	319	324	128	115	115	540	577	574
Evangelists	708	770	770	112	81	151	242	236	170	1,270	1,144	1,060	473	613	583	2,311	2,431	2,310
Colporters	12	37	37	5	6	17	97	11	10	402	240	265	108	98	96	637	534	577
Teachers	17	11	11	55	60	8	3	—	—	132	153	113	—	—	—	116	292	178
Medical Workers	27	141	141	15	7	45	111	101	88	15	20	17	7	—	—	90	81	81
Medical Workers	56	49	49	10	—	12	31	50	17	462	583	532	320	422	360	914	1,282	1,160
Unordained Women (Total)	190	266	266	160	141	130	250	257	262	677	641	608	705	532	716	2,682	1,646	1,981
Bible Women	61	30	30	40	46	35	129	109	106	164	154	110	211	196	175	805	514	466
Other Evangelistic Work	40	49	49	24	16	14	—	—	—	70	263	194	10	—	—	144	328	264
Teachers	27	110	110	80	70	76	100	134	117	314	216	229	494	146	—	1,015	682	1,062
Medical Work	62	70	70	10	10	5	31	14	32	129	28	76	80	—	—	318	122	198
III MEMBERSHIP and CONSTITUENCY																		
Churches and Groups, Places of Regular Meeting	622	686	686	339	349	323	368	352	342	1,850	1,610	1,735	898	912	933	4,067	4,080	4,019
Church Buildings	622	653	653	310	343	315	340	338	347	1,852	1,968	1,949	712	693	821	3,836	3,958	4,088
Communicants, or Full Members	14,301	16,387	16,387	8,920	8,399	7,944	10,443	9,766	9,934	86,673	86,144	84,118	20,910	18,646	18,475	141,247	139,341	136,855
Catechumens, or Probationers	3,584	7,014	7,014	2,840	3,080	2,960	6,344	3,732	3,633	30,327	30,395	28,756	8,056	7,016	7,122	51,154	51,247	49,424
Baptized Children	4,024	4,121	4,121	2,048	2,043	1,910	2,803	3,139	2,853	20,666	17,443	18,876	9,310	8,722	8,993	37,754	35,468	36,753
Other Adherents	23,211	17,730	17,730	6,888	8,833	8,261	10,195	12,929	11,430	115,036	118,776	110,469	23,234	23,384	25,119	176,554	181,708	173,463
Total Christian Constituency (Sum of Four Classes Above)	45,120	45,258	45,258	20,696	22,435	20,665	29,285	29,566	27,900	260,301	252,758	242,518	61,600	57,767	59,709	408,962	407,184	399,140
Full Members added During Past Year (Sum of 4 Classes Below)	1,586	2,017	2,017	864	1,181	942	1,960	1,942	1,773	12,982	13,617	13,180	3,188	2,433	2,210	20,679	21,190	20,162
On Confession of Faith	1,159	1,570	1,570	596	851	731	971	1,000	912	7,766	8,191	9,175	2,376	1,678	1,441	12,867	13,290	13,835
Baptized Children Admitted to the Communion	428	178	178	99	204	79	360	273	199	982	1,080	1,095	?	?	?	1,876	1,735	1,651
Received by Letter	—	184	184	169	93	93	591	624	623	3,824	3,746	2,984	812	755	799	5,198	5,402	4,683
Restored after Being Under Discipline	—	85	85	—	33	33	29	45	39	411	600	520	?	?	?	439	763	682
Full Members Lost During Past Year (Sum of 4 Classes Below)	1,057	1,057	1,057	575	642	642	903	1,103	1,014	19,109	8,244	8,065	2,708	2,441	2,307	21,352	13,487	13,685
Died	310	210	210	149	125	125	147	167	110	1,391	1,436	1,379	395	346	1,038	2,298	2,368	2,368
Dismissed by Letter	87	687	687	389	275	275	720	483	808	7,264	6,323	4,184	1,128	1,127	404	10,128	9,095	6,358
Excommunicated	160	160	160	37	10	10	36	34	53	508	441	425	147	47	65	888	622	712
Dropped from Roll	—	—	—	—	232	232	—	219	87	10,000	—	2,677	1,038	881	800	11,038	1,332	3,146
Net Gain in Membership Past year	3,911	2,911	2,911	289	211	211	677	108	172	529	3,034	3,300	1,064	170	173	5,470	6,188	6,797
Net Gain in Constituency Past year	4,098	4,098	4,098	—	13	13	809	1,480	—	—	18,118	14,143	—	—	2,321	1,688	23,306	19,068
Net Loss in Constituency Past year	—	—	—	1,260	—	—	—	—	2,010	2,487	—	—	300	1,912	—	—	—	—
IV RELIGIOUS EDUCATION																		
Sunday Schools	627	721	721	308	321	313	322	298	312	1,932	1,763	1,820	590	573	593	3,685	3,681	3,759
Membership	38,448	47,713	47,713	19,810	23,965	20,680	35,689	34,002	32,746	269,185	277,516	247,095	61,009	52,528	52,947	407,786	435,823	400,531
Daily Vacation Bible Schools	—	—	—	127	144	86	57	47	56	370	406	—	114	143	165	608	829	649
Enrollment	—	—	—	8,463	9,657	5,732	5,506	4,470	4,987	32,398	56,507	—	9,320	12,490	16,646	55,687	77,124	50,641
Epworth Leagues and C. E. Societies	20	206	206	89	98	66	62	124	171	421	1,908	887	—	213	191	698	2,244	1,521
Membership	655	5,303	5,303	2,610	2,543	2,513	1,515	4,222	4,521	10,797	24,296	24,209	—	4,421	4,475	15,334	60,785	41,021
Bible (Classes 4 Days or Over)	165	324	324	94	154	161	173	105	170	1,447	1,758	1,741	471	484	575	2,310	2,805	2,967
Enrollment	5,866	11,708	11,708	1,890	11,407	12,969	1,340	2,790	3,462	137,916	169,163	143,862	30,553	26,102	25,274	177,564	216,170	202,277
Bible Institutes (One Month or Over)	10	10	10	2	2	2	13	16	14	14	18	21	5	9	4	44	64	56
Enrollment—Men	280	365	365	27	50	53	293	281	168	675	1,161	1,159	200	70	70	1,475	1,933	1,811
—Women	162	427	427	42	61	59	567	542	471	713	1,299	1,172	189	309	309	1,973	2,518	2,438
—Total	442	792	792	69	111	112	860	823	639	1,388	2,460	2,331	389	385	385	3,448	4,451	4,249
V SCHOOLS—Conducted by the Mission, by the Korean Church, or jointly,																		
Kindergartens	16	—	19	15	17	13	29	22	35	75	72	89	102	100	103	207	218	259
Enrollment—Boys	24	—	506	400	500	463	800	1,658	1,556	2,478	2,440	2,512	2,543	2,543	2,543	5,951	6,256	7,212
—Girls	488	—	473	650	732	495	1,085	1,065	1,096	2,136	2,035	1,436	2,268	2,212	2,212	6,594	6,696	6,562
—Total	512	—	979	1,050	1,232	958	1,885	2,723	2,652	4,614	4,475	3,948	4,780	4,755	4,755	12,545	12,952	13,774
Primary—Up to Six Years	2	—	19	4	4	4	20	26	10	121	202	212	60	61	70	349	375	476
Enrollment—Boys	139	—	5,420	235	296	260	2,000	2,079	1,870	13,109	14,070	14,747	9,807	11,000	9,266	39,503	27,446	31,181
—Girls	68	—	2,247	899	963	961	2,247	2,302	1,634	6,168	8,321	6,749	7,978	6,647	6,749	17,703	18,293	18,214
—Total	207	—	3,187	1,134</														

KOREAN FEDERAL COUNCIL
 (Presbyterian + Methodist) May 31, 1939
 Statistics - May 31, 1939.

200-1939

Category	Item	Value	Total
Churches	Presbyterian	12	12
	Methodist	8	8
	Other	3	3
	Total	23	23
Members	Presbyterian	1,200	1,200
	Methodist	800	800
	Other	300	300
	Total	2,300	2,300
Income	Presbyterian	\$100,000	\$100,000
	Methodist	\$70,000	\$70,000
	Other	\$30,000	\$30,000
	Total	\$200,000	\$200,000
Property	Presbyterian	150	150
	Methodist	100	100
	Other	50	50
	Total	300	300

problem to God, who will answer it according to His wisdom and judgment. "Prayer changes things." Prayer is the power line that links God with His own. The use of the line is free to all.

When men forget God, Satan takes the driver's seat. He has brought the world, today, to the verge of ruin.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7). We are known by our fruit, and God always puts it in the right "basket." Jesus, the only begotten Son of God, is the way, the hope of peace. Are we ready to walk that way?
Duluth, Minn.

The Korean Presbyterian Church

By the Rev. Harry A. Rhodes, D.D.

Statistics 203
1938 G. B.

THE Minutes of the twenty-seventh meeting of the General Assembly of the Korean Presbyterian Church, a book of 264 pages, including seventeen pages of statistics. There are twenty-seven presbyteries, four in Manchukuo, one of which, plus three in Korea, are in the territory of the United Church of Canada Mission; four are in the Southern Presbyterian territory, and one in the Australian Presbyterian territory, while fifteen are in the territory of the Northern Presbyterian Mission (Presbyterian Church, U. S. A.).

The membership of the Korean Presbyterian Church is made up of four classes, viz., baptized adults (37 per cent), baptized children (8 per cent), catechumens (13 per cent), and other believers (42 per cent), a total of 362,000 professing Christians. In 1938 there was a net increase of 10,000 baptized adults. The Sabbath-school enrollment was 42,000, exceeding the total adherentage by 40,000. This is due to many children of non-Christians being brought into the Sabbath-school.

There are 3,100 churches and groups (meeting places), of which 1,400 have elders. All these churches and groups are under the pastoral care of 500 Korean pastors and nearly 100 ordained Occidental missionaries. Other churches include 3,000 elders, 15,000 deacons and 2,500 officers (officers between elders and deacons in rank). In addition to Korean pastors, there are 600 paid helpers (preachers) and nearly 300 Bible women. The Church supports 200 men and 400 women as evangelists. The 362,000 enrolled in the Korean Presbyterian Church gave in one year an average of five yen each for the work of the Church, or ten yen for each baptized adult and catechumen, the daily wage in Korea being about sixty yen to one yen. The total for Church building and repairs is over 400,000 yen. (A yen equals twenty-seven cents.)

The total number enrolled in the fifteen presbyteries in the territory of the Northern Presbyterian Mission is 72 per cent of the total for the entire Korean Presbyterian Church—15 per cent in Chairyung, 19 per cent in Pvenvang and 23.5 per cent in Syenchun, or 57.5 per

cent of the total in the territory of these three stations, leaving 14.5 per cent for the other five stations of the Mission, viz., Kangkei, Seoul, Chungju, Andong and Taiku. However, in these five stations is 65 per cent of the population of the Mission's territory. In the north about one in twelve is a professing Christian, while in the South the ratio is about one in sixty. For the whole country, including all Missions, the ratio is about one in fifty.

The total enrollment of Korean Presbyterians in Bible Conferences of from four to ten days each was 190,000, or a little over 50 per cent of the total adherentage, but in the Yellow Sea Presbytery, where Chairyung Station is located, the Bible Conference attendance was 35,000 to a total adherentage of 38,000. Throughout the whole Presbyterian Church of Korea, one in ninety attended Bible Institute (length of term from one to three months), but in the Yellow Sea Presbytery the ratio was one to forty-eight. Both in Bible Conferences and Bible Institutes all in attendance did so at their own expense for travel, fees, books and board.

In the Syenchun Station area alone, where only nine foreign missionaries reside, there are 20,000 baptized adults, 10,000 catechumens and a total adherentage of 85,000. It is only forty years since that station was opened by the Rev. N. C. Whittemore and Dr. and Mrs. A. M. Sharrocks. The largest single congregation in Korea is in Sin Euiju (Syenchun Station territory), with an attendance each Sabbath of 2,500. In this city, now numbering 50,000, forty years ago there was no church and only a few houses.

In contrast to Syenchun in the north, the Chungju Station, south of Seoul, with ten foreign missionaries, there are an adult baptized membership of 1,700, 1,000 catechumens, and a total adherentage of 3,800. Not one in one hundred as yet in this province is a professing Christian. The station was opened in 1907. In the same Mission with the same methods there has been a marked difference in results.

Seoul (Keijo), Chosen.

It is certain that all the evils in society arise from want of faith in God, and of obedience to His laws; and it is no less certain, that by the prevalence of a lively and efficient belief, they would all be cured. If Christians in any country—yea, if any collected body of them—were what they might, and ought, and are commanded to be, the universal reception of the Gospel would follow as a natural and a promised result. And in a world of Christians, the extinction of physical evil might be looked for, if moral evil, that is, in Christian language, sin, were removed.—SOUTHBY.

CHAPTER IV

ANALYSIS OF PROTESTANT CONVERSION MOVEMENT IN KOREA (1884-1935)

As Table IV and Figures II, III, and IV show, the Protestant conversion movement has been characterized by periodical fluctuation in baptism rates. According to this fluctuation in baptism rates, the total period will be divided into five periods. Each period will be analyzed on the historical facts of social situations and missionary activities concurrent to the period.

Period of Increase (1884-1910)

After long isolation, reluctantly and with a divided mind, Korea was opened to international intercourse. The urgent need of domestic reform was attempted by the native revolutionary group, Tong Hak, but because of lack of trained leaders failed to achieve its goal. On account of inability of the government to handle the Tong Hak rebels, the Chinese and Japanese armies were brought into Korea resulting in the Sino-Japanese war. The growing power of Japan in Korea was challenged by Russia and thus two nations clashed in Korea for power. After the Russo-Japanese war, Japan had virtual control of Korea and finally annexed Korea in 1910.

to convert one million souls was due to causes which lay outside the missionary enterprise. Though, the movement began in a favorable anomic situation, it encountered unfavorable social environments. Therefore, if the social situation is not favorable to the conversion movement, even unusually intensive evangelical campaign cannot bring about the proportional result. In this sense, situational factors are presupposed for missionary activities.

Period of Decline
(1910-1919)

This period featured a sudden decline in religious conversions regardless of the number of missionaries or native workers as Table IV and Figures II, III, and IV indicate.

Hope for national independence disappeared with the Treaty of 1910 by which Korea was completely annexed by Japan. Prior to the annexation, the people still had hoped to regain their national sovereignty through whatever available channels. One of the strongest means to fulfill their hope was the Christian churches. Their interest in Christianity waned after complete subjugation to the Japanese rule. Their attitude was characterized by an adjustment to the inevitable situation of the Japanese administration and this new adjustment became a new modus vivendi. At the same time, the Christian churches, viewed in previous years as possible instruments

for the restoration of independence, ceased to be the place of refuge and security because of the reluctance of the missionaries to engage in subversive activities.

After 1910, the Japanese restored peace and order. Life and property were secured for those who observed the government regulations now issued in great detail. People began little by little to feel the strain of making a living. The minds of the people became preoccupied with the sense of material gain. The spirit of independence was being extinguished gradually by restored peace and an ordered social situation. The period was, thus, marked by much less anomie than the previous period.

Churches were repressively regulated in their mission activities by the government on the occasion of Conspiracy Case of 1912. The hostility of the government to Christian churches was another characteristic phenomenon of this period. The church became a place of danger instead of refuge as in the preceding period. This indicates that even though there was a greater number of missionaries, their activities were seriously curtailed by government regulations. The attitude of any government toward the missions is another variable which can influence the conversion movement.

Period of Increase
(1920-1924)

This period was characterized by two prominent social events; nation-wide independence movement and subsequent mitigation of the Japanese policy upon the Christian churches and the people in general.

The spirit of national independence had been revived by President Wilson's declaration of freedom for all people. The sense of frustration with the Japanese rule was renewed. They made known their plight to the world but failed. The result of this series of affairs, however, was to make the Koreans look upon the Christian missions again as the possible channels through which they might materialize national independence in the future. This tendency toward pragmatic and functional approach to Christian churches was responsible for their rapid increase during this period and may account for the good number of Christian participants in the independence uprising. Thus, even the 1919 uprising was surcharged with religious emotion and brought the church into public favor.

Therefore, the tendency to utilize religion for some non-religious purpose coupled with unrestricted access to religion was the prominent and distinct factor for the increase in conversion during the period. The freer access with less restraint upon the Christian

churches was due to the mitigated Japanese policy upon the Christian churches after the 1919 revolt.

The pragmatic approach of the Korean people to the Christian churches during this period can be illustrated by the numerical proportion of the religious affiliates in the participants of the movement of 1919. Religious believers predominated in a two-to-one ratio. Among the Christian religions the total of Protestant outnumbered Catholics. The difference of attitude toward independence movement between Catholic and Protestant was based on stricter and clearer neutrality of Catholics. The numerical proportion of the participants according to religious affiliation is shown in the following Table, page 154.

Period of Decline
(1925-1928)

The upward trend in conversions did not last long. In 1925 and the years to follow, another rapid decline set in.

Faced with economic difficulties, Christians found the burden of church support and the cost of Christian education for their children even more difficult. In addition, there was a great influx of ideologies from Japan, Russia, and China harmful and dangerous to the Christian faiths. Consequently, church activities declined.

Economic depression should have added to the

TABLE XI

RELIGIOUS BACKGROUND OF THE PARTICIPANTS
IN THE NATIONAL INDEPENDENCE UPRISING
OF MARCH 1st, 1919

	M	F	Total
Total.	19,054	471	19,525
No Religion.	9,255	49	9,304
Non-Christian Religion:			
Chundogyo (Originated in Tong Hak).	2,268	15	2,283
Shichungyo (Originated in Tong Hak).	14		14
Buddhist	220		220
Confucianist	346		346
Total.	2,848	15	2,863
Christians:			
Protestants:			
Methodist.	518	42	560
Presbyterian	2,254	232	2,486
Congregational	7		7
Other Denominations.	286	34	320
Total.	3,065	308	3,373
Catholics.	54	1	55
The Others	21		21
Not ascertained on religious background	3,809	98	3,907

Source: Chosen Dojuritsu Shiso oyobi Undo, (The Spirit of Korean Independence Movement), Investigation Document No. 10, Information Section of the Department of General Affairs, The Government General of Chosen, Keijo, Daikaido, p. 102.

Period of Decline
(1925-1928)

The upward trend in conversions did not last long. In 1925 and the years to follow, another rapid decline set in.

Faced with economic difficulties, Christians found the burden of church support and the cost of Christian education for their children even more difficult. In addition, there was a great influx of ideologies from Japan, Russia, and China harmful and dangerous to the Christian faiths. Consequently, church activities declined.

Economic depression should have added to the intensity of social anomie. If, therefore, social anomie is the total and unique factor for conversion, this period should have been marked by a rapid growth but this was a period of decline. Economic crisis seems to have caused a decline in conversion movement. The Korean people appear to have expected the Protestant churches to play an active and positive role in solving their economic problem. But the missionaries were reluctant to be involved in such a problem. Thus, the decline in conversions during this period also indicates a tendency on the part of Koreans to utilize the Christianity for non-religious purposes.

The characteristic of this period was an anomic social condition resulting from economic difficulty and a sense of increasing restlessness of thought by the influx

of unfamiliar and anti-religious ideologies. The expectation of the people from the missionaries to solve their economic problem and harmful ideologies was not responded.

Period of Increase

1928-1937

The factors making for an increase in conversions during the years between 1928 and 1935 did not lie in a more conducive social situation but rather in the new attitude of the missionaries toward the needs of the people.

The ordinary missionary methods and activities continued but the activity which characterized this period was quite different from the former methods of evangelization. This distinctive method adapted for this period was rather social in its character. It was an active and positive participation of the missionaries in the solution of an economic problem.

As a result of the active participation of the missionaries in the economic problem, the people began to look to the churches with gratitude for efforts made to furnish them practical guidance. Those outside churches started also to look to the churches for leadership.

If we look at the situational and missionary factors affecting Protestant conversions of each period, it is apparent that the fluctuations in conversion movement have been proportionate mainly to social condition. The periods in which more mission activities were carried

out and larger conversions occurred were more anomic and characterized by thwarted national independence and the security of economic life.

It seems to have been the socio-cultural values of the Koreans to achieve national sovereignty and secure economic life throughout this period of Protestant conversions. Social situations have turned to be favorable and unfavorable to the extent that these values were either achieved or given hope through the Christian churches. More missionary activities and more conversions have taken place in the periods where Christian missions appeared to be more closely associated with the achievement of these goals.

However, within the particular anomic social environments, there were some other factors influencing the conversion movement. These variables were the policy of the government toward the missions, the influx of certain ideologies, particular revival movement and adaptation of the mission to practical economic problems. These have influenced the conversion trend within particular favorable anomic social situations.

In other words, social situation is a conditio sine qua non for missionary activities to influence conversions. This affirms the proposition made in Part One that the greater evangelical contact with the people, the more conversions. Therefore, if the remote factors

affecting conversions are called social environments, the proximate factors may be called the missionary activities.

The parallelism between the number of students and dispensary patients and the number of conversions indicates that there is a relationship between these two phases of missionary enterprise and conversions. As has been pointed out before, the pioneer Protestant missionaries were medical doctors whose ministrations provided a valuable social contact beneficial to their missionary work. The people's awakening toward modern education and high evaluation of western civilization were naturally enhanced by the early educational and clinical institutions. Through these channels many became believers of Protestantism. This indirect method of Protestant proselytization was reflected in the numerical proportion between these two institutions and conversion trend.

In a less anomic social situation marked by a relatively stable and improved socio-economic order which had provided better opportunity for material gain and the influx of anti-religious thoughts had a disastrous effect of anomic society and decreasing missionary activities seem to have been the main factors for the decline in conversions. Whether the social situation was more anomic or less anomic, the socio-cultural values of the Korean people were the deciding factors in the degree of success in mission works. Consequently, it can be stated that

social anomie itself does not exclusively bring about conversions but must be accompanied by some particular socio-cultural values of the time. There may be a social anomie in which the people may not have any particular value to achieve and, accordingly they will not make any effort to utilize the Christian churches for non-religious purpose. Also, there may be a social anomie with particular value to achieve but the value may have nothing to do with the Christian churches. In these possibilities of social anomie, the religious conversions might be different from that of Protestant conversion movement in Korea from 1884 to 1935.

The schematic view of the relationship of variables for Protestant conversion movement in Korea from 1884 to 1935 is shown in the following chart.

SOCIAL ANOMIE

Characterized by

Political frustration,

Social disorder by revolutionary movements and wars,

Economic crisis,

.....

.....

Particular values of the people

Christianity looked upon the channel to achieve the values.

Favorable social condition

CONVERSION

Unfavorable social condition

Christianity looked upon as an inefficient means of achieving the values.

Anti-religious ideological influx

The missionary activities can influence conversions within the favorable social condition.

In comparison of the Protestant conversion movement from 1884 to 1935 with that of Catholic conversion movement from 1774 to 1884, in both periods, a social anomic situation prevailed. The social anomie during the early Catholic endeavors occurred under native government while the period of Protestant conversion was under foreign domination. Both periods of social anomie brought about the conversion situation to Christianity through the failures of reform movements, religious revival movement, but in different ways. The social anomie of early days effected conversions because of a general desire for a better world through something new while the period of Protestant conversions was tied to the hope for national independence and economic security. Missionary activities influenced the conversion fluctuation.

The following chart shows a comparative portrayal of social situations in which Catholic and Protestant conversions occurred in two different periods.

Social situations in which Catholic conversions occurred (1774-1884)

Social situations in which Protestant conversion occurred (1884-1935)

Under native rule

Under foreign domination

SOCIAL ANOMIE

VARIOUS REACTION

Failed

Reform movement, Revolutionary attempts, Pseudo-religious movements

Failed

Possible revival movement

Failed (Religious vacuum in native animism, Buddhism, Confucianism)

toward traditional religions

Failed (Religious vacuum in native animism, Buddhism, Confucianism)

A desire for a better world through something new

Desire for independence and economic security

RELIGIOUS CONVERSION TO CHRISTIANITY

Persecutions against the new religion. Little mission activities. Persecutions resulted in relatively fewer conversions.

Free access to the new religion. Mission activity was allowed. Freedom of worship resulted in relatively more conversions.

On the basis of study of Protestant conversion movement in Korea and comparative analysis between the early days' Catholic conversions and Protestant conversions, some new hypotheses will be formulated.

More conversion to Christianity occurs in a social situation in which one has free access to the churches. (Both Catholic and Protestant conversions increased rapidly after the persecutions against Catholicism ceased.)

Conversion to Christianity occurs in an anomic social situation. (Both Catholic and Protestant conversions occurred in the situation of society marked by some frustration of the people.)

In an anomic social situation, if particular functional relationship between socio-cultural values of the time and Christian mission emerges, conversion is increased to the extent that the values are achieved or hoped to be fulfilled through the mission.

The missionary enterprise can influence conversions within certain favorable social conditions.

Since 1937 when the war between China and Japan broke out and during the World War II, the Japanese took repressive measures upon Christian churches, both Catholic and Protestant concerning Shinto Shrine. In contrast to Catholics, who had a definite, affirmative decision from Rome about justification of going to the Shrines, the Protestants were split into two groups with the majority refusing to go for Shrine worship. As the war intensified between Japan and the Allies, the Christian churches came under suspicion as political agents of western powers and a severe restrictive policy was

1934

STUDIES IN THE WORLD MISSION OF CHRISTIANITY
OCCASIONAL PAPERS NO. 1

CHURCH GROWTH
IN KOREA

By
ALFRED W. WASSON



INTERNATIONAL MISSIONARY COUNCIL . . . NEW YORK, 1934

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CHURCH GROWTH IN KOREA

church a barometer fairly sensitive to the factors which affect Christian work in Korea. It may, therefore, be safely assumed that a study of this one mission will contribute to an understanding of the missionary situation in the country as a whole.

MEASURE OF THE GROWTH OF THE CHURCH

Church membership in Korea is normally attained by three stages. First the candidate is enrolled as a seeker or inquirer. If he continues to attend church and gives evidence of a genuine desire to live according to the Christian way, he is promoted to the rank of probationer. After a few months he is examined again, and if he meets the requirements he is baptized and received into full membership. The conditions for admission to probation and to church membership have remained fairly constant throughout the history of the church. And fortunately the statistics have been preserved for each year.¹ By adding the probationers and members (sometimes called catechumens and communicants) a figure may be obtained which is a dependable index of the numerical growth of the church from year to year. The number of adult baptisms each year affords an equally reliable measure of the rate of growth.

PERIODS IN THE HISTORY OF THE CHURCH

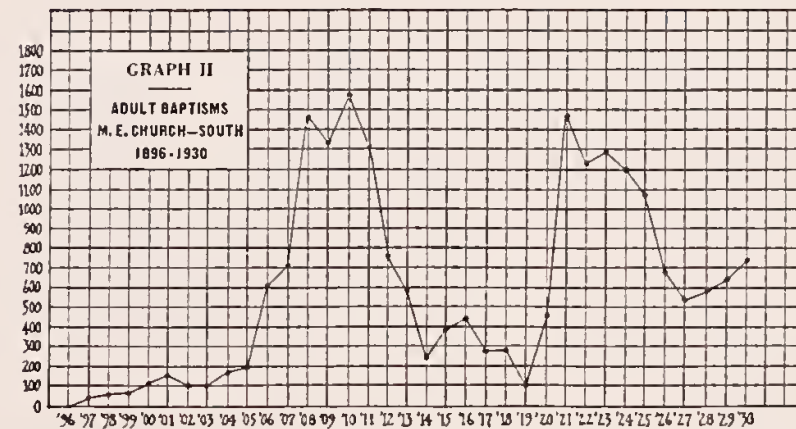
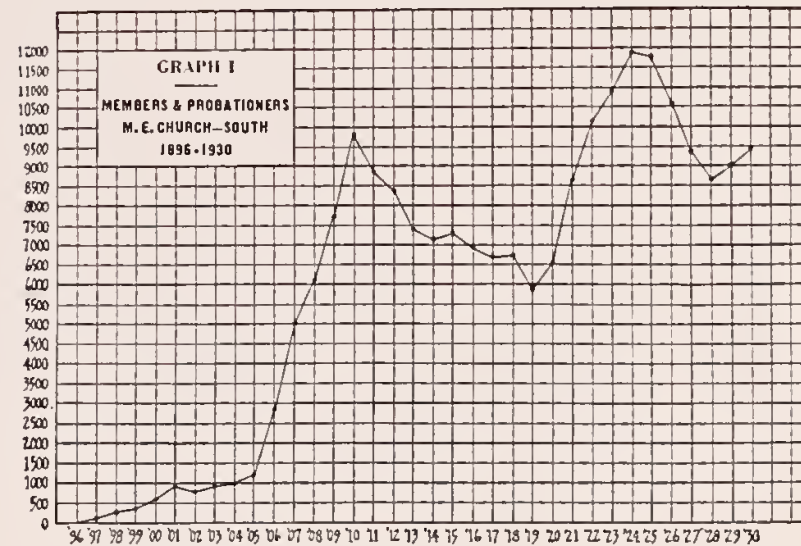
From these statistics it may be seen that from the point of view of rate of growth the history of the Methodist Church in Korea falls into six distinct periods. (See graphs Nos. 1 and 2.) The periods and their dates might be designated as follows:

- I. Planting the Mission, 1896-1905
- II. Five Years of Rapid Growth, 1906-1910
- III. Nine Lean Years, 1911-1919
- IV. Second Period of Rapid Growth, 1920-1924
- V. Second Period of Arrested Growth, 1925-1928
- VI. An Upward Trend, 1929-

¹ See Appendix I.

As may be seen on the graph, since 1905 the tide has been at the flood twice, and twice it has ebbed.

The Southern Methodist Church has not been alone in this



periodic growth. It is highly significant that the other churches in Korea have experienced practically identical though somewhat less accentuated periods of accelerated and retarded growth.

APPENDICES

A. STATISTICS

I. SOUTHERN METHODIST CHURCH IN KOREA

Year	Members	Probationers	Total	Baptisms This Yr.		Contributions in Yen
				Adults	Infants	
1897	48	108	156	45	6	132.12
1898	105	200	305	64	30	134.16
1899	149	180	329	60	16	119.71
1900	252	363	615	113	58	204.15
1901	407	492	899	157	109	544.01
1902	454	377	831	104	102	657.77
1903	492	472	964	102	26	504.36
1904	611	392	1,003	168	90	766.41
1905	751	457	1,208	201	68	1,680.71
1906	1,227	1,694	2,921	606	198	3,796.62
1907	1,973	3,025	4,998	712	141	4,751.53
1908	3,545	2,536	6,081	1,459	271	8,768.85
1909	4,657	2,930	7,687	1,326	420	8,658.49
1910	6,017	3,792	9,809	1,582	348	11,849.92
1911	6,743	2,108	8,851	1,311	309	8,638.73
1912	6,912	1,485	8,397	759	293	8,062.92
1913	6,292	1,173	7,465	587	318	13,187.76
1914	5,988	1,230	7,218	241	137	11,231.95
1915	6,187	1,131	7,318	389	267	9,704.07
1916	5,884	1,049	6,933	443	246	11,038.41
1917	5,764	935	6,699	291	240	11,412.46
1918	5,765	966	6,731	293	224	15,995.54
1919	5,077	800	5,877	104	128	15,050.59
1920	5,451	1,025	6,476	457	312	37,281.77
1921	6,875	1,791	8,665	1,472	480	50,497.39
1922	7,409	2,733	10,142	1,236	379	86,472.55
1923	8,354	2,598	10,952	1,293	492	106,877.36
1924	9,121	2,754	11,875	1,196	618	96,772.33
1925	9,324	2,454	11,778	1,072	502	120,723.95
1926	8,733	1,827	10,560	681	253	80,828.94
1927	8,052	1,352	9,404	539	265	78,325.76
1928	7,372	1,259	8,631	588	344	71,257.77
1929	7,630	1,377	9,007	643	303	67,298.24
1930	7,879	1,547	9,426	736	252	64,759.61

CHURCH GROWTH IN KOREA

2. METHODIST AND PRESBYTERIAN CHURCHES IN KOREA

Year	Members and Probationers			Adult Baptisms		
	S. M.	N. M.	Presby.	S. M.	N. M.	Presby.
1895-6	0	811	2,530	0	145	210
1896-7	156	1,379	3,276	45	246	347
1897-8	305	2,038	4,899	64	461	1,153
1898-9	329	2,616	6,265	60	460	841
1899-0	615	3,897	7,710	113	580	1,086
1900-1	899	4,768	12,599	157	585	1,368
1901-2	831	5,855	11,963	104	1,005	1,164
1902-3	964	6,915	13,575	102	1,066	1,666
1903-4	1,003	6,985	15,712	168	538	2,067
1904-5	1,208	7,796	19,492	201	1,234	2,463
1905-6	2,921	12,791	26,514	606	1,822	3,436
1906-7	4,998	23,455	37,870	712	3,553	4,585
1907-8	6,081	24,255	48,361	1,459	1,524	7,109
1908-9	7,687	23,243	60,982	1,326	4,774	6,000
1909-10	9,809	24,724	73,184	1,582	2,275	10,082
1910-11	8,851	25,026	82,442	1,311	2,534	9,713
1911-12	8,397	25,818	79,408	759	2,061	8,836
1912-13	7,465	20,375	84,712	587	2,247	7,516
1913-14	7,218	20,770	86,923	241	2,005	6,706
1914-15	7,318	21,051	87,102	389	1,630	7,274
1915-16	6,933	20,579	87,328	443	1,366	6,718
1916-17	6,699	20,263	87,725	291	1,856	8,787
1917-18	6,731	19,571	83,902	293	1,893	9,399
1918-19	5,877	19,287	79,617	104	1,080	7,629
1919-20	6,476	18,589	82,831	457	1,471	8,891
1920-21	8,665	19,985	92,510	1,472	1,753	12,094
1921-22	10,142	18,948	99,897	1,236	2,368	11,008
1922-23	10,952	20,149	104,248	1,293	1,821	14,793
1923-24	11,875	20,144	103,479	1,196	2,048	13,675
1924-25	11,778	19,480	105,244	1,072	1,766	12,958
1925-26	10,560	19,063	103,978	681	1,841	13,342
1926-27	9,404	17,522	98,375	539	1,720	12,374
1927-28	8,631	15,214	.....	588	1,349	.....
1928-29	9,007	14,118	114,056	643	1,527	.....
1929-30	9,426	13,880	125,479	736	.....	.....

S. M., Methodist Episcopal Church, South.

N. M., Methodist Episcopal Church.

Presby., Presbyterian Church of Korea.

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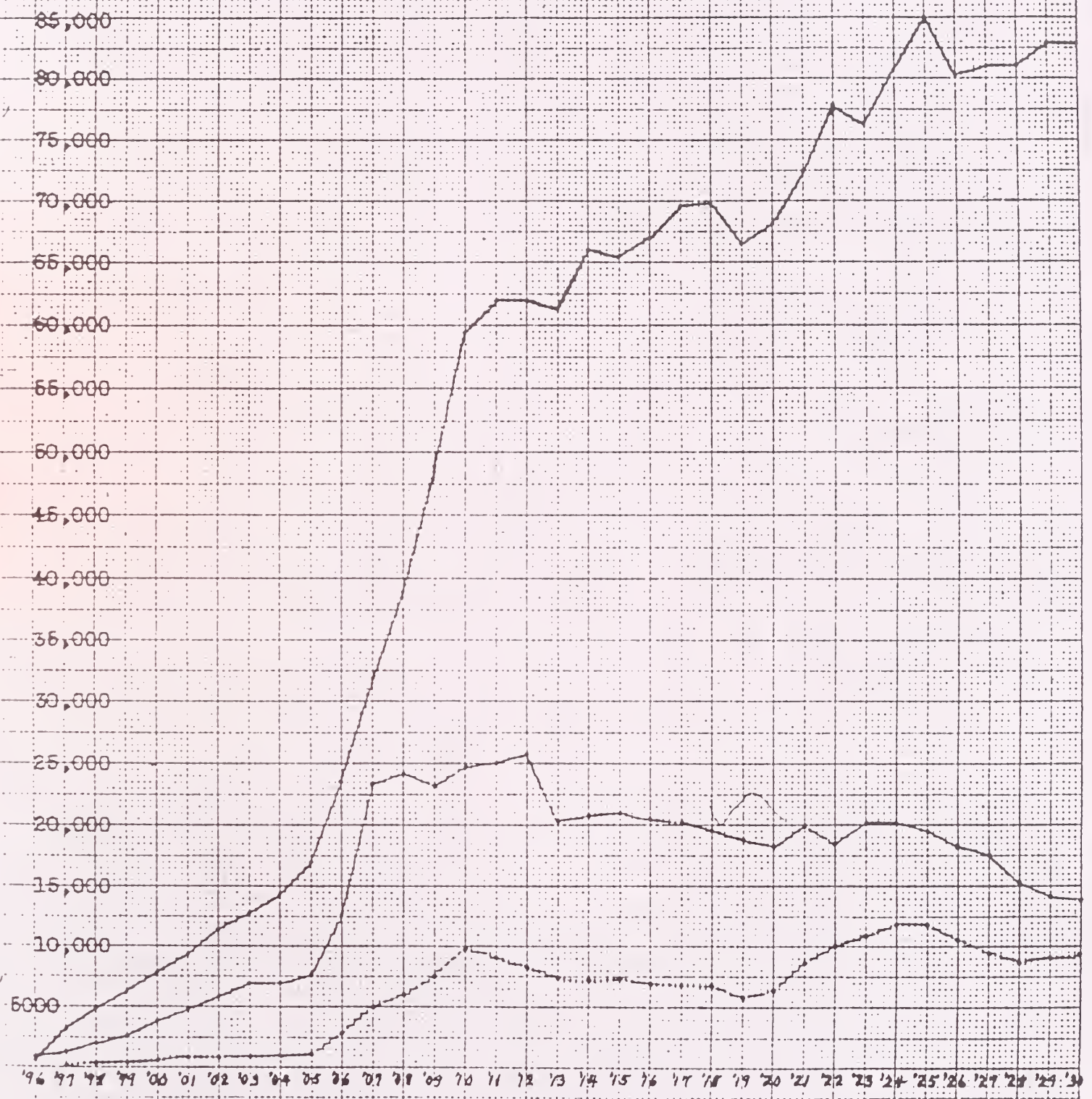
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1930

Figure 2. Comparative Graph of Members and Probationers



Northern Presbyterians — Northern Methodists — Southern Methodists —

1930

Jan. 1929

A New Year's Meditation

Why are We Standing Still ?

HARRY A. RHODES, D. D.

AS WE ENTER upon a new year in Korea many will be asking this question regarding mission work and the church. All missionaries and Korean church leaders who are familiar with conditions at all must know that for some reason the Christian Movement in this land has halted. If it is true that we cannot stand still, then perhaps we are losing ground; certainly we are not going forward.

The total constituency of the Protestant Evangelical Churches in the National Christian Council has increased but 11,000 or 5% in ten years. In the last five years there has been a loss of 29,000 or 15%. Since 1914 the Korean population has increased from 14,300,000 to 18,600,000 or 30%. During that time the total constituency has increased from 196,000 to 219,000 or 12%. We cannot expect Korea to be evangelized unless the percentage of growth of the Christian constituency continues much higher than the percentage of increase of population, which has not been true the last fifteen years except in the increase of baptized membership.

Strange to say, this loss or lack of increase in the Christian constituency has been accompanied by a large increase in the missionary force and in native church workers. In ten years the missionary force of missions in the Federal Council has increased 16% and the number of the Korean paid workers has increased 35%. Of the latter the number of ordained Korean pastors has increased from 222 to 471, or 112%.

Likewise the gifts of the Korean Church have increased from ₩ 243,000 in 1912 to ₩ 1,246,000 in 1927, or over 500%. In fifteen years the gifts per adherent increased from ₩ 1.15 to ₩ 5.70 and per baptized member from ₩ 3.13 to ₩ 11.75. Greatly increased

gifts to the work of the church have not resulted in an increased adherentage. Such an increase in per capita gifts does not indicate the distressing economic condition that we hear so much about these days, nor does it indicate that the use of more money would help the growth of the Church.

During recent years we have stressed education. The number of pupils in the Common and Middle schools of the missions and the churches has increased from 25,000 in 1917 to 40,000 in 1927. The percentage of increase has even been larger in the colleges, kindergartens and other schools. Each year educated Christian leaders have returned from abroad in larger numbers. And yet, even with a greatly increased school population in the schools of the church, the constituency of the church has not increased.

The investment of money in mission and church properties is tremendous. Not including the Catholic Church there are in Seoul alone some 12 mission compounds with a group of residences in each, 16 institutional plants, half a dozen individual residences, and 25 church plants. The total value of all these if computed in yen would be almost staggering. And yet there are only about 10,000 Protestant Christians in Seoul. Add to Seoul the value of all mission and church properties throughout Korea, and who would venture to estimate the total? Think of the yearly expenditure. The gifts of the Korean church last year were ₩ 1,246,000. The gifts to the missions were ₩ 1,800,000. The salaries of the missionaries may be estimated at ₩ 1,400,000. A sum of ₩ 5,000,000 or more annually is being spent by the missions and churches in the National Christian Council alone. And yet we are marking time and seem to be unable to make headway.

A NEW YEAR'S MEDITATION

Rhodes

Some may say that we cannot estimate progress by numbers. But population is by numbers. We cannot evangelize Korea and disregard numbers. Much is said about numbers in Luke's account of the Apostolic Church:—"a great number," "multitudes both men and women," "much people," "multitude of the disciples," etc. In a country where the Gospel has been preached as it has been in Korea, where the church is as well established, and where as yet scarcely two out of a hundred are professing Christians, it is not too much to expect that multitudes will be saved each year.

Why is it then that 500 missionaries, 1700 paid church workers, 15,000 Sunday School teachers, and over 200,000 Christians, spending each year over 5,000,000 yen, and owning mission and church property worth a billion yen (a wild guess), can make so little headway during the last fifteen years in what is admitted to be one of the most promising of mission fields? There are various answers to this question. Some think that political changes have blighted the hopes and aspirations of the Korean people, that new regulations have hindered the freedom of propaganda. Others think that economic changes have been the chief cause, that living conditions have become very much harder, that the people have become too much engrossed in the material things of life. Other causes that are given are the almost complete change of social standards, the craze for education, the tendency to discard the old and yield to red influence.

As many causes are given, so also many remedies are suggested. The church ought to do more social service work and take up rural education; the church should give herself to the solution of economic problems; the church should do more about solving the problems of this life instead of preaching salvation for the life to come, etc.

This is not written in the spirit of decrying

education, philanthropic and social service work, better living conditions, the church as a community center, and all that. Christianity touches the whole of life and the church has a definite relation to the solution of some of the problems that have been mentioned. But we too often over emphasize external conditions as hindering the growth of the church and think that the remedy lies in making external conditions more favorable. Certainly conditions in the Roman empire did not seem favorable to the progress of the gospel. Paul was continually establishing churches in the midst of very adverse circumstances. As a matter of fact, when the Christian Movement halts, it is due principally to weaknesses within the church itself, and it is in this sphere that the remedy for the most part is to be sought. In the account of the New Testament Church, not much is said about education, social, economic betterment, the institutional church, church buildings, the offerings of the church except collections for the poor. But a great deal is said about love, faith, forgiveness, a godly life, prayer, fasting, teaching of the Word, and receiving the Holy Spirit. "The Gospel is the power of God unto salvation:" "Jesus came into the world to save sinners." If the church is not busy in doing this one thing above all others for which it was established, it will not grow. Both missionaries and Korean church workers admit that during the last number of years there has been a let-up in the evangelistic drive of the church. Very few will claim that the church is spiritually as strong as it was years ago. Here then is the place to begin. If other forms of work are keeping us busy here and there so that souls are not being saved, then we had better leave undone other work. At all costs, evangelism must be the life of the church. This is our great need as we enter upon a New Year. Otherwise we will continue to stand still, or perhaps fall back, or at best make but little progress.

Survey of Mission Work of the Chosen Mission. [1928]

I

Survey of Mission Work of the Chosen Mission. [1928]

1. Approximate Area of Mission Field in Sq. Miles is 50055 Sq. Miles.
(30055 in Korea and 20000 in Manchuria)

Hingking 20000	Pyongyang 6000	Chungju 1200
Kangkei 5000	Chairyung 5000	Taiku 5000
Syenchun 3705	Seoul 1650	Andong 2500
2. Approximate population of Mission Area is ~~6633950~~ 6433950

Hingking 300000	Pyongyang 1700000	Chunju 400000
Kangkei 300000	Chairyung 450000	Taiku 1600000
Syenchun 773550	Seoul 810400	Andong 700000

3. Other denominations at work in this field;

In Korea; Rom. Cath., 7th. Day Advt., Oriental Mission, Jap. Congregational, S.P.G., Sal. Army., ~~Baptist~~. The N. and S. Methodists have separate territory except in a few cities.

In Manchuria; ~~Scottish, Irish, and Danish Missions at work for Chinese only.~~

4. We have complete comity with the southern Presbyterian, and Australian Presbyterian Missions and with the United Church of Canada and full comity with the Northern and Southern Methodist Missions except in a few cities. No comity with other Missions.

5. Approximate population of the part of field which we regard as special Presbyterian responsibility is 6203900.

Hingking 300000	Pyongyang 1070000	Chungju 400000
Kangkei 300000	Chairyung 450000	Taiku 1600000
Syenchun 773550	Seoul 610400	Andong 700000

6. The mission's plan for meeting its responsibility is in general as follows;

The maintenance of the eight stations now established in Korea and one in Manchuria. Additional stations are not planned for but sub-stations may be opened in the Taiku field. We hope to keep at least two evangelists, a doctor, two single ladies and if possible a nurse in each station. (In Hingking the Scotch Mission has provided to date for the medical work)

We expect to continue the policy of wide spread itineration from these station centers. While the number of Korean pastors has greatly increased in recent years the number of groups which the missionaries must look after is still large. There is great need of missionary help in Bible study classes, in Bible Institutes, in revivals and evangelistic campaigns and in council.

We plan to continue and to strengthen Bible Institutes for men and for women in all our stations and the Higher Bible school for women in Pyongyang.

We desire to continue the Mission hospitals established in eight stations regarding medical work as a great evangelistic opportunity and a distinct part of the Great Commission.

As to Educational work, the responsibility for 231 church lower schools has already been turned over to the Korean Church. It would be well if the Mission could assist these schools to a limited extent, but at present we are able to do practically nothing for them because of the burden of supporting the 4 Boys and the 4 Girls Academies established in four stations. We feel that these academies must be continued because of their importance and because to close any of them would greatly discourage the church in the section where the school was closed.

We do not contemplate opening any more academies, but do expect to develop additional departments. As our ~~Christian~~ ^{and} community is largely rural we hope to stress agricultural training in our educational institutions to hold agricultural institutes for ~~farmers~~ ^{Christian farmers}.

We believe the church should be vitally interested in and heartily support all efforts to uplift the moral and social conditions of the people.

We expect to continue to cooperate in the two colleges and in the Theological Seminary and Medical College. The question of college work for women is a difficult one, not yet solved by the Mission. Work for students in government schools should be pushed in all our large centers, and much more should be done than has been done to provide good literature. We expect to cooperate as fully as possible in the work of the Christian Literature Society.

Our estimate of additional workers and money needed to properly meet our responsibility in Korea is given in succeeding sections of this report.

7. Union Institutions are found in only two Stations;

In Seoul; Severance Union Medical College and Hospital.
Pierson Memorial Bible Institute.
Chosen Christian College
Evangelistic Social Center
Christian Literature Society.
Seoul Foreign School.

In Pyengyang;

Union Christian College.
Union Christian Hospital
Theological Seminary.
Pyengyang Foreign School.

33

8. Increase of Missionary Force deemed advisable during the next five years for a reasonably adequate staff.

Mission
Approved
List.

	Evangelistic		Educational		Medical		Other Workers		Tot.
	Men	Women	Men	Women	Men	Women	Men	Women	
H/K.		2							2
K.K.		2							2
S.C.	1	1							2
P.Y.	1	1		2					4
C.Y.	1								1
S.				1	1	1			3
C.J.	1				1				2
T.	3			1					4
And.	1	1							2
Tot.	8	7	4		2	1			22

EX. COM.

recommendation.

H.K.		2							2
K.K.		2							2
* S.C.	1	1		1					2
P.Y.		1		1					2
C.J.									
S.	1						1		2
C.J.					1				1
T.	2	1		1					4
And.	1	1							2
Mission.								1 (Stenographer)	1
Tot.	4	8	2		1	1	1	1	13

(These requests are on the assumption that the present force is continued)

(Hold up page 3)

The following statistics showing the strength of our mission force during the past 20 years are given to reinforce the request for new workers.

Mission Force;	1908	1918	1923	1928
Evangelists, men.	32	38	33	30
" women.	10	15	28	19
Educational workers, men.	6	9	16	18
" " women.	3	6	10	9
Medical workers, men.	8	10	13	8
" " women.	2	9	6	9
Other workers, men.	1	1	1	1
# " women.		1		
Wives.	41	58	59	57
Total	103	145	160	151

The above figures show that the mission has been forced to staff its necessarily developing educational work by drafting workers from the evangelistic force. The decrease in evangelistic results during the past ten years is doubtless due in part to this cause.

The medical force is also seriously depleted. In spite of the fact that the burden of work has greatly increased during the past few years the mission's force is now nine less than it was five years ago.

We earnestly request the church at home not to permit our numbers to become so weakened that we cannot carry on, but to so reinforce us ~~now~~ that we may be able to press forward with vigor and enthusiasm to the successful completion of the great work so happily begun in this land of marvelous opportunity.

(Hold up page 4)
and combine with 3)

9. Annual Increase in Appropriations deemed necessary during the next five years;

- (a) New Missionaries; \$1500 for each of the new workers asked for and wives that may be appointed.
- (b) Increased Native Work, Annual increase needed over 1928.

I Evangelistic.	(Additional needed)	(Explanations)
Itinerati/on.	Yen 8480.	Counting certain workers who give part time to itinerating work $\frac{1}{2}$ there are 40 itinerating units in the Mission. Estimating Yen 400 per year as needed for the present force and Yen 200 as needed for the 12 new itinerators asked for a total of Y. 18400. per year is required less Y.9920 now available gives Y.8480 as the additional amt. needed.
Bible Womet.	4548.	Estimating 43 Bible Women as needed for the Mission at Yen 20 per month a total of Yen 10320. is required less Yen 5772. now available gives Yen 4548 as additional amount needed.
Literary Assistants.	13378.	Estimating 4 full time Literary Assts. for full time Lit. Workers at Yen 60 per month and 83 other 1/3 time assistants as needed for the mission (Each man and women engaged in mission work needs at least this much help) at Yen 20 per month a total of Yen 22800. is needed less Yen 9432 now available gives the Yen 13378 stated as additional needed.
<div style="border: 1px solid black; padding: 5px; margin: 5px 0;"> <p><i>Syenahun station suggests a reorganization of the work for Lit. Secretants suggesting that the missionaries of each station find their interests and have fewer + better secretants and in this way also save money.</i></p> </div>		
Evangelists.	8000.	There is practically nothing available at present for workers among the un-evangelized
Bible Institutes.	5800.	Amt. estimated as needed to take the place the Stewart funds.
Street Evangelism and workers among Students.	6300.	There is at present no money available for this most important work.
Correspondence Course.	1000.	For the work being carried on by Dr. Swallen for the whole Mission. Nothing now available
Sub-stations.	1000.	In Taiku Station's field.
Publicity.	1000.	No Mission funds are now available.
C.L.S. Editorial Department.	1500.	Good literature is one of our greatest needs. Only 500 yen is at present available for this work.
Total	Y. 52006.	additional needed annually.

12. Changes in Policy and Methods deemed advisable,

(A) On the Field.

For the last fifteen years the missionary body has been largely engaged in the business of organizing and training the Korean Church and in the development of necessary institutions. The outstanding emphasis upon personal evangelism which marked the earlier days of Missionary work in Korea has not ~~but~~ been maintained. As it is impossible to do everything at once, perhaps this was inevitable, but now that the organization of the church is nearly complete and responsibility for the work of all departments is being more and more committed to Koreans, it is imperative that the missionaries give more and more time to personal evangelism to the spiritual life of the church.

Increased effort should be made to maintain intimate relations with the leaders of the church. In the rush of past years our social obligations to our Korean and Japanese friends have been often neglected. This we should seek to correct. Each missionary, evangelistic, Educational and medical should arrange for frequent meetings for prayer and conference with his Korean associates. Pastors associations should be organized in our larger stations so that missionaries and Korean pastors may meet regularly for prayer and the discussion of problems.

More attention should be given to working with and for young people. At least one missionary in each station should be given this as a specific assignment, *and funds provided for the work.*

50000
All our educational work should be made more practical and more closely related to the needs of the people. Vocational and agricultural work should be pushed.

In our educational work, while striving to make it more practical and relating it more closely to the needs of the people, we must not lose sight of the chief purpose of missionary educational work, viz, the training of leaders for the direct work of the church. To this end the religious atmosphere of our schools should be maintained at a high level, the character of the students who are admitted should be closely scrutinized and the work of the church as a life work constantly kept before the student body.

More and better literature should be prepared. Missionaries who are able to do literary work should be given enough money to employ capable assistants. More attention should be given by the Mission and by the various stations to publicity and to keeping in touch with our friends at home through interesting station and personal letters.

Hold up
Because of the educational emergency all departments of our work have been cut financially to an injurious extent. The medical workers have generously borne a heavy share of this burden with the result that medical work throughout the mission is in great need of better support. The Mission and Board must find some way to increase the grant for medical work. From now on the Mission should take steps making it necessary for the stations to increasingly ~~to~~ seek Korean cooperation and support for our educational institutions.

(B) In the Board.

The Mission wishes to express its great appreciation of the sympathetic and efficient administration of the great work of Foreign Missions by our Board in New York and to in particular to express its gratitude to God for the many years of splendid service given by our beloved secretary, Dr. Arthur J. Brown.

~~We have no radical suggestions to make as to changes in methods and policy in the Board, but we would like to emphasize our previously expressed desire for more frequent and longer visitations by our Board representatives.~~

~~We appreciate the opportunity given us in recent years for special conferences between furloughed missionaries and the representatives of the Board and believe they should be continued.~~

9

We have no radical suggestions to make as to changes in methods and policy in the Board, but we would like to emphasize our previously expressed desire for more frequent and longer visitations by our Board representatives.

We appreciate the opportunity given us in recent years for special conferences between furloughed missionaries and the representatives of the Board and believe they should be continued as a regular policy of the Board.

Some better method should be devised to encourage special gifts and to insure that such gifts are used for the purpose for which they are given and result as intended in increased support for the definite work designated. We realize the problems involved, both to the field where unequal and unwise use of money may result and to the Board through transfer of support from the regular budget to special work. Cannot these points be safeguarded and still give opportunity for givers interested in special stations and individual missionaries to provide for special needs approved by the Mission and the Board that cannot be covered by the regular appropriation? The present system of accepting special gifts for work already included in the budget is unsatisfactory as it frequently results in misunderstandings on the part of the givers who are naturally disappointed to learn later that their gifts did not ~~result~~ result in additional support for the specific work designated, but merely secured a bookkeeper's credit for work already being supported, the gifts going into the general work of the Board. Under ~~such~~ such conditions it is difficult to write enthusiastic letters of thanks to givers. It is often embarrassing to write at all. We believe this whole subject should be more carefully studied by the Board in conference with representative missionaries. We also believe the Board should notify the stations of all special gifts received for the work of the stations.

(C) In the Home Church.

The systematic benevolences scheme in the home church should be changed so as to allow more opportunity than is at present afforded by the one budget plan for the presentation of the benevolent causes of the church.

We do not believe the budget should be so presented to the church that members of large means are led to feel that having made their subscription to the church budget they should be "protected" from all special appeals from the Church Boards no matter how urgent while organizations and institutions of every sort outside the church are free to personally present their needs at any time during the year.

13. What is the Strength of The Church In Your Field?
(A) In Numbers.

I. Church. Statistics.

Station	No. of Churches and Groups	No. of Uneccupied districts in field 5 miles or 5 miles from any church	No. of churches with less than 25 baptised members.	Total No. baptised members	Total No. of catechumens	Total No. Sunday School Attendance	Total No. of adherents
Hingking:	83:	(?)	(25)	2766	959	115137	5898:
Kangkei :	116:	(?)	95	2363	1143:	6735	6582:
Syenchun: :	232:	30:	54	18703	5606:	33078	33664:
Pyengyang	298:	35:	114	17999	5363:	59594	41561:
Chairyung	176:	10:	68	8036	917:	25283	16273:
Seould :	93:	15:	65	2990	697:	5618	6721:
Chungju :	61:	20:	55	1123	631:	3299	2408:
Taiku :	292:	39:	219	5674	2205:	15111	13785:
Andong :	128:	45:	82	3268	696:	6985	6403:
Totals :	1479:	194	777	62925	18217:	167216	135295:

2. Church. Schools

	Sem. No.:	College St.:	Academies Stud.:	Lower School No.:	Kindergarten NO.:	Bible Institutes Men:	Bible Institutes Women:					
			B:G	B:G	B:G	B:G	B:G					
H.K.:	:	:	:	12:	300:	150:	L: I: 20: 20:					
K.K.:	:	:	I: 60:	10:	787:	140:	I: I: 30: 22:					
S.C.:	:	:	I: I: 130:	104:	74:	2709:	1046:	21: 436: 440:				
P.Y.:	I: 148:	I: 106:	2: I: 650:	198:	63:	3068:	1538:	20: 394: 363:				
C.Y.:	:	:	I: 100:	25:	44:	2290:	1640:	11: 279: 253:				
S. n:	I: 205:	I: I: 370:	130:	12:	627:	399:	7: 122: 118:					
C.J.:	:	:	:	I:	58:	54:	:	I: I: 37: 24:				
T.:	:	:	I: I: 171:	52:	11:	887:	396:	9: 155: 131:				
And.:	:	:	:	I:	16:	305:	115:	:	I: I: 61: 31:			
Tot.:												
1928:	I: 148:	2: 311:	7: 4: 1481:	509:	2431:	1031:	5575:	69:	1420:	1337:	9:	9: 471: 568:
1923:	: 175:	2: 295:	6: 4: 1891:	645:	400:	7234:	5743:	14:	525:	524:	8:	7: 550: 549:
1918:	: 174:	I: 70:	6: 4: 908:	426:	359:	9096:	2948:	:	:	:	6:	6: 525: 343:

OK

(b) In Leadership.

Station	No. of Korean Ministers	No. of Eld.	No. of Deacons	No. of S.S. Teachers	Tot. No. of S.S. Teachers	Tot. No. Help ers	Tot. No. Evan-gel-ists	Tot. No. Bible Women	Tot. No. of sch-ool teach-ers	Tot. no. of Col-lege por-ters	
Hingking:	11:	1:	45:	5:	179:	260:	4:	3:	2:	34:	1:
Kangkei :	7:	1:	46:	3:	259:	640:	5:	3:	4:	36:	:
Syenchun:	63:	13:	405:	90:	1246:	4981:	25:	15:	25:	137:	3:
Pyongyang	71:	20:	456:	80:	1000:	5000:	52:	20:	14:	255:	8:
Chairyung	30:	3:	153:	25:	530:	2681:	24:	6:	15:	100:	2:
Seoul. :	13:	13:	73:	4:	356:	661:	17:	4:	24:	68:	6:
Chungju :	3:	:	17:	3:	110:	293:	8:	:	4:	3:	4:
Taiku :	18:	6:	106:	15:	393:	1431:	51:	3:	16:	57:	:
Andong :	11:	11:	71:	7:	272:	883:	9:	3:	6:	22:	5:
Totals :	227:	58:	1372:	232:	4345:	16780:	195:	57:	109:	712:	22:

(c) In Financial Ability (1928 Statistics)

Station	Total Contributions	Contributions Per Baptized member	Contributions per adherent	Average contribution per Baptized member for 5 years
Hingking:	17,375	6.22	2.94	3.86
Kangkei :	30,142	12.75	4.57	7.74
Syenchun:	172,430	9.16	4.83	10.07
Pyongyang	204,554	11.36	4.92	10.10
Chairyung	79,808	8.96	4.90	7.10
Seoul :	508,666	17.33	7.56	12.90
Chungju :	106,588	9.48	4.42	8.90
Taiku :	85,295	11.13	6.13	3.87
Andong :	17,766	5.40	2.77	7.82
Total :	589,086	9.36	4.36	

14. "What Progress is the Church in your Field Making?"
 (a) In Self-support?

Amounts received for evangelistic work.

	1918		1923		1928	
	Miss.	Kor. Ch.	Miss.	Kor. Ch.	Miss.	Kor. Ch.
H.K.	:	:	761:	8393:	772:	6,250:
K.K.	1500:	5,943:	2000:	25202:	2469:	22941:
S.C.	1860:	49289:	2613:	112858:	2616:	124117:
P.Y.	3800:	45031:	3842:	168678:	4249:	155279:
C.Y.	(2,091)	22144:	(2,152)	76305:	2,426:	77538:
S.	2781:	8103:	4160:	34355:	4139:	30561:
C.J.	1267:	1702:	1400:	8457:	1325:	8388:
T.	1038:	13634:	1270:	36276:	1435:	68284:
A.	1108:	3300:	1222:	16429:	1458:	15606:
Tot.	15,445:	149,126:	19,410:	486,943:	21,341:	508,964:

Amounts received for Educational work.

	1918		1923		1928	
	Miss.	Kor. fees or cont.	Miss.	Kor. fees or cont.	Miss.	Kor fees or cont.
H.K.	:	:	:	10055:	:	12425:
K.K.	307:	5234:	(150)	7354:	368:	7201:
S.C.	1854:	16057:	5438:	57243:	10520:	77470:
P.Y.	5283:	18233:	13587:	59875:	22113:	74372:
C.Y.	:	20947:	:	50788:	:	31497:
S.	4539:	2345:	10924:	15418:	21446:	24759:
C.J.	292:	924:	600:	1040:	789:	1000:
T.	2787:	2945:	6976:	14820:	11026:	25218:
A.	:	614:	:	9851:	:	2180:
Tot.	18062:	* 67349:	37676:	* 226444:	64262:	* 257,222:

Amounts received for Medical work.

	1918		1923		1928	
	Miss.	Kor. fees or cont.	Miss.	Kor. fees or cont.	Miss.	Kor. Fees or cont.
H.K.	:	:	:	:	:	:
K.K.	900:	4424:	960:	5936:	1599:	4820:
S.C.	1413:	10433:	1550:	18650:	1158:	17933:
P.Y.	900:	18233:	2098:	59875:	3048:	46775:
C.Y.	750:	5479:	916:	6881:	1532:	10305:
S.	1623:	24695:	1000:	127213:	1000#:	167400:
C.J.	780:	828:	960:	(1000):	1428:	2997:
T.	920:	14998:	2052:	20747:	2062:	27556:
A.	1000:	(1000)	100:	:	1790:	9402:
Tot.	8348:	* 80,100:	9626:	* 241302:	12587:	* 287188:

Total for the 3 classes

38855 * 297567 66712 * 954689 48190 * 1053374

* Most of this is fees; only a small part being contributions from the Korean church.

14. (Continued) What Progress is the Church in your Field making.

(b) In Self Propagation.

Stations:	Total No Churches & Groups:			Total No Communicants.			
	1918	1923	1928	1918	1923	1928	
H.K.	:	:	52:	83:	2211 :	2211:	2766:
K.K.	:	124:	113:	116:	3233:	2707:	2363:
S.C.	:	208:	251:	252:	13655:	16293:	18703:
P.Y.	:	265:	262:	298:	16724:	17462:	17999:
C.Y.	:	161:	195:	176:	9243:	9198:	8039:
S.	:	114:	133:	93:	3172:	3300:	2990:
C.J.	:	42:	49:	61:	595:	838:	1123:
T.	:	197:	246:	292:	4933:	5278:	5674:
A.	:	88:	131:	128:	1546:	2731:	3268:
Tot.	:	1199:	1412:	1479:	53141:	60018:	62925:

(c) In Self Government.

	Churches under Korean												
	Tot Ord. Minists:			Tot Ord Elders:			Tot Presbyteries			Pastors only.			
	1918:	1923:	1928:	1918:	1923:	1928:	1918:	1923:	1928:	1918:	1923:	1928:	
H.K.	:	6:	12:	:	21:	45:	:	1:	1:	:	35:	41:	
K.K.	:	8:	5:	8:	25:	:	46:	1:	1:	1:	42:	45:	
S.C.	:	40:	46:	76:	129:	282:	405:	2:	2:	2:	54:	174:	201:
P.Y.	:	46:	54:	91:	286:	311:	456:	1:	3:	3:	8:	91:	150:
C.Y.	:	29:	22:	33:	102:	131:	153:	1:	1:	1:	3:	(80)	124:
S.	:	6:	18:	26:	45:	72:	73:	1:	1:	1:	5:	11:	19:
C.J.	:	1:	1:	3:	1:	4:	17:	:	:	1:	:	:	1:
T.	:	7:	9:	24:	33:	:	106:	1:	1:	1:	(45):	86:	
A.	:	1:	7:	12:	8:	46:	71:	:	1:	1:	(20):	82:	
Tot.	:	136:	168:	285:	629:	1322:	7:	11:	12:	*70:	(498)	749	

Churches under Missionaries only

	1918	1923	1928
H.K.	:	14	23
K.K.	:	114	70
S.C.	:	133	57
P.Y.	:	252	141
C.Y.	:	133	(75)
S.	:	106	117
C.J.	:	41	47
T.	:	191	(176)
A.	:	87	(110)
Tot.	:	1007	*(807)

Note: Kangkei statistics for 1918 include Huiyking.
* = incomplete

14. Continued. (What Progress is the Church in your Field making;

(C) Continued (In Self Government)

The Korean Church is an independent, self-governing church with full ecclesiastical authority over all churches and groups whether cared for by Korean pastors or by Korean helpers under missionary supervision. There are no churches or groups over which the missionary has authority except as it is given by Presbytery. The Missionaries have a vote in Presbytery only if they have work assigned to them by Presbytery. Most of the helpers as well as the pastors are entirely supported by the Korean Church, but their appointment is with Presbytery usually through a District Committee of Presbytery whether the mission assists financially or not.

churches or groups

15. In response to the question as to whether the Korean Church was showing a due sense of responsibility for the evangelization of its field two stations reported "good" three "fair" one "indifferent" and two "poor". While the Korean Church is not doing all that it ought to do along this line a vast amount of evangelistic work is being carried on in all parts of the country through Korean Church paid evangelists both men and women and through personal effort of individual Christians for the salvation of their friends and neighbors. Most of the larger churches have organized missionary societies and practically every church in the country engages in evangelistic campaigns of some sort every year. The judgement of the stations is that from two thirds to nine tenths of the evangelistic work being done in our district is being done by the Korean Church through its church paid and unpaid workers. In most of our stations the Missions part in work for non-believers is limited to the small amount of such work the individual missionaries are able to do and to a few colporteurs supported mainly by the Bible Society.

16. "How far have you carried the policy of transferring responsibility to the church?"

(a) "What actual transfers have been made to the national Christians either as individuals or as a church."

As answered under 14 (c) The entire ecclesiastical authority has already been transferred to the Korean Church. The church is independent in fact and in spirit. The church in its church life is almost entirely self supporting and builds and owns its church buildings.

The church primary schools of which there are 231 are entirely under the control of the Korean church and supported by the Korean Church.

(almost entirely)

Of the eleven academies three are entirely supported by the Korean Church and entirely controlled by the church, two are controlled by Boards of control, two thirds of whose members are elected by the Korean Church with Korean Church responsibility for debts incurred. The other six are mission academies the mission contributing most of the funds and having responsibility for deficits, but even in these academies one half of the Boards of control are elected by the Korean Church. The two colleges and our Union Hospitals in Pyenyang and Seoul are controlled by Boards of control with Korean coopted members. The Seminary and part of the Bible Institutes have boards of control with members representing the Korean Church.

(b) "What positions of leadership and responsibility are now occupied by native Christians?"

OK

15

14

The moderators of General Assembly have been Koreans for many years. Most of the committees of the Assembly have Korean chairmen. The last General Assembly had 163 members of whom only 35 were missionaries.

The moderators of all the Presbyteries are Koreans. Chairmen of most of the committees of Presbyteries are Koreans and the membership of the Presbyteries are overwhelmingly Korean, the majority of the Presbyteries having only one or two missionaries connected with them. The Missionaries take little part any more in the discussion of questions on the floor of the Presbyteries or of the General Assembly. While 647 of the 1479 churches reported this year are under the care of foreign missionaries for the most part they are small scattered groups too weak to support Korean pastors. The bulk of the church membership is in the churches with Korean pastors.

Constructive

17. "What suggestions have you to offer as to the best way in which to confront the Home Church with our distinctive responsibility and to lead it to meet this responsibility with adequate support?"

We would urge that Korea be made a Mission study country in the home church in the near future. Someone should be appointed to write a Mission study book on Korea.

Each station should keep an up-to-date mailing list of friends and churches interested in the station and a letter from the station should be sent to these friends one a quarter. The expense of this most important publicity work should be borne by the mission.

(Hold up this page)

18. Supplementary Report

16

(A) Some Averages for the Stations.

	H.K.	K.R.	S.C.	P.Y.	C.Y.	S.	C.J.	A.	T.
1 For. Worker to popu. I- (P.Y.&VS 1/2)	75000	50000	55256	39546	45000	29776	50000	87499	80000
2 Paid Ev. Workers to population, I to	15000	4887	3207	3480	3750	6782	12500	8642	8158
3 Unpaid worker to population, I to	1310	1000	458	566	635	1403	3077	1950	3240
4 Adher. per pop I to	50	44	16	19	18	109	121	114	105
5 Ev. Miss with country work to popul. I to	150000	150000	193395	100000	90000	101700	233000	233000	230000
6 Churches per pastor with charge	7	16	4	4	5	7	(20)	(11)	13
7 For. worker per adherent, I to P.Y. or Seoul 1/2	1474	1097	2968	1627	1627	336	⁶⁰¹ 501	876	656
8 Paid worker Ev. Ed. Med. (ch. & Miss) per adh.	310	103	71	73	37	22	75	79	72
9* Unoccu. Centers to occupied centers I to	6	10	13	10	17	7	3	3	7
10 Sq Mi. per paid ev. worker (nation)	525	235	18	20	41	18	44	44	45
11 Sq. mi per Miss. with country work	5000	2500	927	500	1000	275	300	833	714
12 Tot. Contrib. per Commu. Aver. for 5 yr. av.	7.73	7.74	10.07	10.40	7.45	12.90	7.80	7.82	8.87
13 Tot Cont. per adh. for 3 yrs div. by adh. 1928	4.08	3.50	4.52	4.65	4.63	5.56	4.06	3.22	3.78
Adh. per. pop. 1923, I to	67	43	18	19	24	77	183	97	110

Arrange I to 13 in order of need 1,2,3; to 9 and add the 13 columns totals are 40 52 84 92 81 91 58 38 49
Smaller totals show greater need.

* Occupied does not mean evangelized; but merely that a church group of some kind has been established. Most of the groups are small.

OK

18-

17

(B) Supplementary Medical Survey.

Stations.	K.K.	S.C.	P.Y.	C.Y.	Seoul	C.J.	Taiku	And	Tot
I. How many Evangelists	1	2	3	1	1		3	2	13
A. Sal. all from Mission	1			1			1	1	4
B. Sal. Part " "		1			1				2
C. " from other sources		1						1/2	1 1/2
D. " from hosp. funds			3	2			3/5	1/2	6 1/10
E. " from Kor Miss Soc.							2/5		1
2. No Bible Women employed			1	2	2	1	4		10
A. Sal all from Miss.				2			1	1	3
B. " part from "				1	1	1			3
C. " from other source.							1		1
D. " hosp. funds			1		1		1		3
E. " hosp miss. soc.							1		1
3. Professed conversions									
1918									613
" " 1923	20		225	836			475		
" " 1928	241	215	340	1217		30	574	27	
4. Amount of charity work done in 1910									
" " 1923 yen			11116	1640	64982		1494		
" " 1928 "	4687	18453	3376	82492	850	3258	1632		
5. What % of work done was charity 1918					opd 36	1pd 68			
" " 1923			25	17	37	45	7		
" " 1928	10	25	27	25	43	48	33	8	29
6. How many Kor grad. on staff		1	5			22	1	3	32
A. Severance.		1	4			14		2	21
B. Other schools.			1			8	1	1	11
7. How many Kor grad. nurses on the staff.	1	2	4	1		18		3	2 31
Where trained?		SCH	PYH	PYH	Gov.	1	PYH.	2	1
8. How many non-grad. nurses.	2	1	26	2		45	1	12	89
9. How many non-grad. doctors?		1		1				5	1 40
10. How many doctors in private practice within 50li?	2	17	30	21		60		9	3 142
How many are active Christians?	1	8n	3	12		12		1	2 39
How many are Severance grads.?		5	1	12		9		3	1 31
How much cooperation?		no competi- tion	1/3 coop- erate	none	fair	fair	none	some	some
II. Do you approve of asking for more missionary doctors		no*	no	no	no after Chungju is supplied		yes	yes	no

18
15. Supplementary Report (continued)

(C) A few Deductions from the Report,

~~A Church of some kind has been established every 5 miles throughout 6/7 of our territory showing the ~~the~~ fine effect of the wide spread itinerating policy of the mission.~~ *with average*

--1 person in every 45 is an adherent in our territory as a whole. 1 in 16 in the Syenchun field and 1 in 121 in the Chungju field.

--777 Churches have less than 25 baptized members, each.

--There are 227 Korean ministers in charge of Churches and 195 unordained helpers or enough on the average for one for every $3\frac{1}{2}$ Churches.

--There are 1372 ordained elders, 4577 deacons and a grand army of 16780 Sunday school teachers or one teacher for every 10 in attendance.

--Over one half the church's strength in our mission's field is in Syenchun and Pyongyang Stations' territory.

--of the 1479 Churches 647 are still ~~independent~~ ~~that the~~ under the sole charge of missionaries. It is evident that the church still greatly needs missionary help.

about half of these are from our mission's territory
(in our territory union colleges)
--College students have increased from 70 to 311 in 10 years. Academy students from 1334 to 1990. Lower School students from 12544 to 16063, and Kindergarten students from 1049 to 2757 in five years.

in our mission's territory
--Korean Contributions in our field last year for evangelistic work totalled Yen 508964; Yen 257222 was contributed or paid in fees to Church schools, and Yen 287188 to the hospitals, or a grand total from Korean sources for the support of the work of Yen 1024969, as against a total from Korean sources of Yen 296575 ten years ago or an increase of 300%.

--Mission grants for Evangelistic work have increased in 10 years from Yen 15445 to Yen 21341 or an increase of 38%; during the same period, Korean Church gifts for Evangelistic work have increased from Yen 149126 to Yen 508964, an increase of 241%.

--Mission appropriations for educational work have increased from Yen 15062 to Yen 64262 in 10 years, an increase of 326%. During the same period Korean Church support for education increased from Yen 67349 to Yen 257222, or 287%.

--Mission appropriations for medical work have increased in 10 years from 8348 to Yen 12587 or an increase of 50% and during this period Korean contributions or amounts paid in fees to our hospitals increased from Yen 79992 to Yen 287188, or an increase of 259%.

--The Mission should note seriously the situation disclosed by a comparative study of mission appropriations for ~~each~~ various classes of work during the past ten years. During this period Board appropriations for native work increased 179%, and the mission appropriations for Evangelistic work increased only 38% for medical work, 50% and for Lit. Assts., 15%; while appropriations for educational work increased 326%. This unequal distribution has of course been forced upon us by the situation faced regarding designation of our schools. Every effort should be made to correct this one sided development of the work or the results will be disastrous.

The report shows clearly that the Korean Church is contributing most generously for the support of the work. It is giving in fact to the limit of its ability, some think beyond its ability. It is impossible for the Korean Church at the present time to relieve the mission of its heavy burden in connection with the mission institutions. The same financial difficulties the mission is meeting in the colleges ~~and~~ and academies due to government regulations are being faced by our Korean brethren in the 243 lower schools for which the church is entirely responsible. They are looking to the mission in this time of crisis to carry its part of the burden. We must not fail them.

While there is much to encourage us in this report, we realize that only a beginning has been made in the great work of bringing Korea's millions to Christ. The church is facing an increasingly difficult situation. The current is running swiftly against it and it has had hard work the past year or so to hold its ground. Will it overcome and go gloriously forward or lose heart and fall back? Much depends on measure of sympathy and help we are able to give it now. We are convinced that the total number of missionaries should not be decreased within the next five years, but rather that it should be slightly increased (See the mission's list of request for workers). Much has been accomplished in turning over responsibility to Korean Church leaders, but other needs have arisen viz., the institutional work and special forms of work. The densely populated station fields in the south with a comparatively small Christian constituency, require a larger force of evangelistic workers. Altho the number of workers in some stations is gradually decreasing, the total for the Mission should not be decreased for some years to come.

The Fifteenth General Assembly of the Presbyterian Church of Korea

By Harry A. Rhodes, D.D.

The Assembly met in Pyenyang, September 11 to 17. The host of the Assembly was the West Gate Presbyterian Church which is close by the Union Christian College (Presbyterian) and the Presbyterian Theological Seminary. This is not the largest church building in Pyenyang, but it is one of the most commodious. It is one of the few Presbyterian Church buildings in Korea for which foreign funds were secured. Mr. Robert Dollar, the steamship magnate of San Francisco, gave \$5,000 as a memorial to his daughter.

The Assembly was composed of 86 Korean pastors, 86 elders and 36 foreign missionaries, from 20 Presbyteries. For some years the missionaries have purposely refrained from taking a prominent part on the floor. But they are faithful attenders and accept membership on the committees. According to the constitution of the Korean church the number of missionaries in the Assembly cannot be more than half the number of Korean pastors and are elected by the Presbyteries.

The distinguished guests of the Assembly were Drs. Robert E. Speer and Hugh Kerr. Both of them spoke at one of the prayer hour services. Mrs. Charles K. Coys and Miss Gertrude Schultz, also representing the Board of Foreign Missions, visited Pyenyang during the sessions of the Assembly. Mrs. McKee of the First Presbyterian Church of Pittsburgh accompanying them. To these guests no doubt the sessions of the Assembly seemed noisy. Sometimes there was a lack of order and a waste of time over unimportant matters. Koreans are not yet as familiar with parliamentary procedure as are Westerners. Also Koreans are great talkers and take part in debate with ease. However, they carry their debates in a good spirit and only occasionally stir up bad feeling—appearances to the contrary notwithstanding.

One of the most interesting features of this Assembly was Moderator Rev. Park Chang Kim, pastor of the South Church of Syenchune, a church of 1,800 adherents in a town where one-half the population is Christian. He was one of a number of Korean pastors who got caught in the Korean "Independence" movement of 1919-20. Some six months before he was released from prison after having served at hard labor for five years. Although convicted, it is generally believed in church and mission circles that he was not guilty of even a political offense. Partly because of his prison sentence, and particularly because he has been a favorite in the church, he was selected for the moderatorship. His qualifications are spiritual rather than educational. The story of his life since he became a Christian is most interesting.

He was first employed as a laborer and a house servant by the Rev. N. C. Attmore and from this humble beginning he was trained by Mr. Whitte into the ministry. Rev. Mr. Kim is well-versed in the Scriptures, is mighty in prayer, is a good preacher and has a wonderfully deep resonant voice. His spirit is kindly and while in beginning of work as moderator he was not very familiar with parliamentary procedure, he tactfully kept the Assembly in

good humor and grew in effectiveness from day to day.

The Assembly was well organized and the various committees did their work so well that there was "grist to grind" daily from 9 to 12 a. m. and 2 to 4 p. m., and sometimes in the evening when a popular meeting was not scheduled. Twice during the Assembly, special collections were taken for mission work among Koreans in Manchuria and Siberia. As has been the case for years, there was keen interest in the reports of the Boards of Home and Foreign Missions. The Assembly supports six missionaries among Koreans in China, Manchuria and Siberia with an annual budget of 6,000 yen (\$3,000). Foreign mission work is carried on among the Chinese in the East Shantung Province, China, where where the Korean Church has esupported for years three and sometimes four missionaries. The present budget is 12,000 yen.

The Assembly fearlessly appointed two committees to wait on the government. One has to do with education. Three years ago the Government-General issued a proclamation that he would "designate" private schools (which includes mission and church schools) provided these schools could qualify as to budget, equipment and teachers. The graduates of "designated" schools have nearly all the privileges of graduates of government schools of the same grade. Although the four Presbyterian Missions and the Korean Presbyterian Church have made special efforts to bring their schools up to the required standard, only one school has been "designated." The Assembly appointed a committee to join with a committee of missionaries to wait upon the Governor-General about this matter. It was the intention to send a large delegation of 40 or 50. It turned out that the Governor-General would not receive such a large delegation; in fact, he did not receive the delegation at all; but the Vice-Governor did receive a delegation of five—three Koreans and two missionaries. It remains to be seen what the outcome will be.

The other committee appointed by the Assembly has to do with the proposed law on religions which the Minister of Education in Japan plans to introduce into the Diet when it meets in December. This proposed law is being contested by all the religious bodies of Japan. Two or three features of the law are objectionable to the Christian church. One is the stipulation that all pastors and other church workers on salary must be school graduates and if not, they can be assistants only. This seems to take from the church the right to determine the qualifications of its own workers. Along with this is the feature that all regularly appointed church workers must nominally at least have the sanction of the government. All denominations of the Christian church—also the Buddhists and Shintoists—and all mission bodies in the Empire and exercised over this proposed law.

During the last days of the Assembly the writer made a study of the statistician's report of the Presbyterian Church

in Korea. Comparing it with that of the year before, there have been no marked gains or losses. The total adherentage is almost 200,000, which is about two-thirds of all the Protestant Christians of Korea. Of this number 90,000 are baptized adults, 17,000 baptized children and 27,000 are catechumens. There are 800 organized churches (churches with sessions) and 1,500 other church organizations. The number of pastors is 300 and the number of seminary students is 200, although only about half of these are in the seminary at any one time. Altogether there are 12,000 church officers of whom 1,050 are paid workers (pastors, helpers, evangelists, Bible women).

The educational work of the church is none the less imposing. There are 4,000 Sunday Schools with 20,000 teachers and 200,000 pupils. During the year 5,000 Sunday School teachers received some training in Sunday School institutes. During the year 2,400 Bible classes of four days to week in length were held with an aggregate attendance of 83,000. The Bible Institute attendance was 2,500. The Daily Vacation Bible School attendance of 14,000 was the largest yet. The church maintains almost 600 primary day schools with an attendance of 26,000 with 5,000 more in 100 kindergartens. The middle school attendance was 2,600.

Not in years have economic conditions in Korea been so hard. And yet the gifts of the church did not fall off. The total again passed the 1,000,000 yen mark (\$500,000). Of the total amount 377,000 yen went into the educational work of the church, 364,000 for congregational expenses, 185,000 for church building and repairs, and 60,000 for benevolences.

It is just 40 years since the first Protestant Korean Christians were baptized. For that year (1886) the only statistics given are nine baptized members in one meeting place. Ten years later (1896) there were 350 baptized members in 26 meeting places. A decade later, in 1906, there were 14,000 baptized members in 800 meeting places and a total adherentage of 56,000. By 1912, when the first General Assembly met, there were 53,000 baptized members in 2,000 meeting places and a total adherentage of 127,000. Ten years ago (1916) the baptized membership was 63,000 and the total adherentage 146,000. For that year the total contributions were normally 200,000 yen. During the last 10 years the adult baptized membership has increased 45 per cent, the total number of Christians has increased 33 per cent, while the total contributions are five times as great.

According to the report of the Board of Foreign Missions of the Presbyterian Church, U. S. A., for the year 1925, the total of the board's appropriations to Korea for all purposes during the preceding year was \$344,000, while the total contributions of the Korean church for the same year was \$431,000. In order to get Presbyterian Mission Middle Schools "designated" by the government, a special emergency appeal for extra funds is being made. Since the Korean church is giving so sacrificially out of great poverty, it is hoped that the church in America will all the more quickly respond and give the help needed.

1926

STATISTICS
 With comparison of work done
 by different Missions
 in Korea (1920)

Compiled by M.L. Swinehart

KOREAN POPULATION	16,700,000	(100%)
CHRISTIANS	305,000	(1.8%)
PROTESTANTS	215,000	(12.8%)
R.C.	90,000	(4.5%)

STATEMENT

The following Tables of Statistics and Comparisons of Work in the different Missions were prepared in connection with the Survey of Korea at the request of the Interchurch World movement.

M. L. Swinehart
Kwangju, Korea
August 1920

M.L. Swinehart
Kwangju, Korea
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Owing to the discontinuance of that organization, and fearing the original tables which were sent to New York might not be reproduced in such a form as to be convenient for handy reference by Mission Boards and others interested, and because of the amount of time and effort expended in collecting the data here tabulated, it was thought by many that this record should be preserved in printed form.

Especial acknowledgement is made and hearty thanks expressed for the splendid co-operation on the part of all the missionaries who gave so liberally of their time and assisted in collecting these facts.

GENERAL STATISTICS FOR KOREA

1920

TOTAL FORCE, CONSTITUENCY & COMMUNICANTS

Name of Mission Description	Northern Methodist	Southern Methodist	Northern Presbyterian	Southern Presbyterian	Canadian Presbyterian	Australian Presbyterian	English Church Mission	Seventh Day Adventists	Totals
Population	3,264,835	1,498,852	5,671,977	2,951,431	1,564,936	1,743,143	—	—	16,700,230
Date first Opening	1885	1896	1834	1893	1893	1895	—	1905	—
Foreign Ordained force	10	15	29	21	13	10	8	6	112
Foreign Medical force	4	4	10	5	4	3	1	2	33
Other Unordained foreign force (Men)	5	2	16	3	—	—	—	1	27
Foreign Nurses	2	2	7	5	4	—	—	2	22
Total foreign force (Men)	19	21	55	29	17	12	9	9	171
Total foreign force (Women)	26	19	29	16	14	14	7	3	133
Wives	13	21	54	23	16	11	—	10	153
Total foreign force (Men & Women)	63	61	133	63	47	37	16	22	452
Total Pastors & Evangelists	406	124	635	135	103	52	33	95	1,593
Total Korean Teachers	237	134	591	113	150	41	—	23	1,341
Total Korean Medical force	73	43	105	73	37	16	—	6	338
Total Employed Korean force	738	306	1,331	321	295	109	38	124	3,292
Total Communicants	12,346	5,705	48,536	7,073	4,522	3,936	2,705	1,853	86,741
Total Christian Constituency	43,901	10,740	117,137	13,341	13,601	9,070	4,355	2,887	215,032
Total Sunday School Students	26,740	5,911	121,651	8,612	12,591	5,463	—	1,853	183,925
L. P. Students	2,210	109	6,345	1,656	1,924	275	—	126	12,705
H. P. Students	2,890	1,330	6,316	110	2,216	386	—	100	13,474
M. S. Students	620	—	1,224	74	415	64	—	70	2,467
N. S. Students	140	140	70	—	—	—	—	—	350
Mission Hospitals	5	3	7	5	5	1	1	1	28
Hospital Beds (Men)	73	46	136	123	67	40	—	7	497
Hospital Beds (Women)	52	32	91	82	45	26	—	5	333
Inpatients (Men)	370	500	3,423	465	754	196	—	49	4,777
Inpatients (Women)	311	403	1,615	310	503	131	—	25	3,233

GENERAL STATISTICS FOR KOREA
General Statistics for Korea
COMMUNICANTS & CONSTITUENCY

Name of Mission Description	Northern Methodist	Southern Methodist	Northern Presbyterian	Southern Presbyterian	Canadian Presbyterian	Australian Presbyterian	English Church Mission	Seventh Day Adventists	Totals
Organized Churches	301	170	322	61	42	20	9	20	945
Evangelistic Centers... ..	351	47	879	346	260	181	56	—	2,120
Protestant Communicants (Men)	4,938	2,305	19,414	2,829	1,803	1,574	1,082	743	34,994
Protestant Communicants (Women)	7,408	3,459	29,122	4,244	2,714	2,362	1,623	1,115	52,047
Total Protestant Communicants	12,346	5,765	48,536	7,073	4,522	3,936	2,705	1,858	86,741
% Men to Women Prot. Communicants	40	40	40	40	40	40	40	40	—
% Communicants Literate	89	89	89	89	89	89	89	89	—
% Men Communicants Literate	95	95	95	95	95	95	95	95	—
% Women Communicants Literate	85	85	85	85	85	85	85	85	—
Baptised Non-Communicants... ..	—	—	—	753	780	721	—	—	2,254
Total Protestant Christian Constituency	43,901	10,740	117,137	13,341	13,601	9,070	4,353	2,837	215,032
Ratio Prot. Com. to Pro. Christian Const.	1-3½	1-2	1-2½	1-2	1-3	1-2½	1-1½	1-2	—
Ratio Prot. Christian Const. to Population	1-74	1-140	1-48	1-221	1-115	1-193	—	—	—
Roman Catholic Communicants	1,845	1,230	2,460	1,230	615	615	—	—	7,995
Roman Catholic Christian Constituency	7,728	5,152	10,304	5,152	2,576	2,576	—	—	33,488
Total Prot. & Rom. Cath. Constituency	51,629	15,892	127,441	18,493	16,177	11,646	—	—	241,273
Ratio Total Prot. & Rom. Cath. Const. to Pop.	1-63	1-94	1-45	1-160	1-97	1-150	—	—	—
Total Non-Christians	3,213,207	1,482,960	5,544,536	2,932,988	1,548,759	1,736,502	—	—	16,453,952
Sunday Schools	411	138	2,036	241	225	206	—	59	3,316
Sunday School Students	26,740	5,911	121,651	8,612	12,691	5,493	—	1,838	132,920
Bible Schools	163	101	726	70	222	25	—	1	1,308
Bible School Students (Men)	—	1,030	35,804	1,629	8,097	519	—	7	47,080
Bible School Students (Women)	2,112	509	40,277	934	5,380	787	—	—	49,999

GENERAL STATISTICS FOR KOREA
COMPARISON OF FOREIGN & NATIVE FORCES

Description	Name of Mission	Northern Methodist	Southern Methodist	Northern Presbyterian	Southern Presbyterian	Canadian Presbyterian	Australian Presbyterian	English Church Mission	Seventh Day Adventists	Totals
Area		15,924	10,736	29,216	7,779	21,037	4,356	—	—	89,513
Population		3,261,836	1,498,852	5,671,977	2,956,451	1,561,936	1,743,148	—	—	16,700,230
Foreign Force Ordained		10	15	29	21	13	10	8	6	112
Total Foreign Force (Men)		19	21	55	29	17	12	9	9	171
Ratio Male Missionaries to Population		1-171,870	1-71,353	1-103,126	1-101,775	1-92,055	1-145,679	—	—	—
Foreign Force (Single Women)		26	19	29	16	14	14	7	3	123
Total Foreign Force (Women)		41	40	83	39	30	25	7	13	231
Ratio Female Missionaries to Population		1-74,201	1-39,960	1-68,337	1-75,651	1-52,164	1-69,925	—	—	—
Total Foreign Force (Men & Women)		63	61	138	68	47	37	16	22	452
Ratio Foreign Force to Population		1-51,822	1-24,571	1-41,101	1-43,474	1-33,295	1-47,247	—	—	—
Ratio Foreign to Korean Force		1-12	1-3	1-10	1-5	1-6	1-3	1-2	1-6	—
Ratio Foreign Force to Prot. Constituency		1-693	1-178	1-848	1-196	1-289	1-243	1-272	1-131	—
Korean Force (Ordained)		65	18	148	12	14	9	4	4	274
Ratio Ordained Koreans to Communicants		1-190	1-320	1-327	1-589	1-323	1-437	1-676	1-464	—
Korean Force (Men Evangelists)		221	62	352	110	62	28	19	83	937
Korean Force (Women Evangelists)		120	44	135	13	32	15	15	8	382
Men to Women Evangelists		65-35	58-42	73-27	90-10	60-40	65-34	56-44	90-10	—
Total Korean Evangelistic Force		405	124	635	135	108	52	38	95	1,593
Total Korean Educational Force		289	134	591	113	150	41	—	23	1,341
Total Korean Medical Force		73	48	105	73	37	16	—	6	358
Total Employed Korean Force		763	305	1,331	321	295	109	38	124	3,292
% Evangelistic to Total Force		54	32	48	42	37	48	100	77	—
% Educational to Total Force		38	44	44	35	51	38	—	19	—
% Medical to Total Force		10	16	8	23	13	15	—	4	—
Ratio Evangelists to Constituency		1-128	1-101	1-240	1-168	1-144	1-211	1-128	1-30	—
Ratio Foreign & Korean Force to Population		1-3,920	1-4,048	1-3,861	1-7,387	1-4,576	1-11,974	—	—	—
Ratio Total Korean Force to Population		1-4,252	1-4,898	1-4,261	1-9,195	1-5,305	1-16,038	—	—	—
Ratio Total Korean Force to Constituency		1-57	1-35	1-88	1-42	1-46	1-83	1-115	1-23	—

GENERAL STATISTICS FOR KOREA
EVANGELISTIC, EDUCATIONAL & MEDICAL

Description	Name of Mission	Northern Methodist	Southern Methodist	Northern Presbyterian	Southern Presbyterian	Canadian Presbyterian	Australian Presbyterian	English Church Mission	Seventh Day Adventists	Total
Area		15,924	10,730	29,216	7,779	21,037	4,859		—	80,548
Population		3,264,830	1,498,852	5,671,977	2,951,481	1,561,930	1,748,148			16,760,230
Foreign Force Ordained		10	15	40	21	13	10	8	6	123
Total Foreign Force (Men)		19	21	55	29	17	12	9	9	171
Foreign Force Single Women		26	19	29	16	14	14	7	3	128
Total Foreign Force (Women)		18	21	54	23	16	11	7	13	163
Total Foreign Force (Men & Women)		63	61	138	63	47	37	16	23	452
No. Organized Churches		301	170	322	61	42	20	9	20	945
No. Evangelistic Centers		351	47	879	346	260	181	56	—	2,120
No. Ordained Workers		65	18	148	12	14	9	4	4	274
No. Evangelists (Men)		120	41	135	13	32	15	15	8	332
No. Evangelists (Women)		221	62	352	110	62	28	19	83	937
% Evangelistic Force to Total Korean Force		54	41	48	42	37	48	100	77	—
Total Employed Korean Force		763	305	1,331	321	205	109	38	124	3,292
Total Number of Communicants		12,346	5,765	48,336	7,073	4,522	3,936	2,705	1,853	86,741
Total Christian Constituency		43,901	10,740	117,137	13,341	13,601	9,070	4,355	2,887	215,032
Ratio Organized Churches to Communicants		1-41	1-50	1-151	1-115	1-103	1-156	1-300	1-92	—
Ratio Ordained Workers to Communicants		1-190	1-320	1-327	1-589	1-323	1-437	1-670	1-464	—
Ratio Evangelistic Workers to Constituency		1-108	1-87	1-184	1-99	1-125	1-174	1-115	1-30	—
Korean Teachers		289	134	591	113	150	41	—	23	1,341
% Educational Force to Total Paid Korean Force		38	44	41	35	51	38	—	19	—
Total L. P. Students		2,210	199	6,345	1,656	1,924	275	—	126	12,795
Total H. P. Students		2,890	1,336	6,346	110	2,246	385	—	100	13,414
Total M. S. Students		620	—	1,224	71	415	64	—	70	2,457
Total N. S. Students		140	140	70	—	—	—	—	—	350
Total Under Christian Instruction		5,860	1,675	13,985	1,840	4,535	725	—	356	29,026
Ratio Total Students to Constituency		1-7	1-6	1-8	1-7	1-3	1-13	—	1-3	—
Total Foreign Physicians		4	4	10	5	4	3	1	2	33
Total Foreign Nurses		2	2	7	5	4	—	—	2	22
Total Korean Physicians		20	5	49	11	13	5	—	—	103
Total Korean Nurses		2	2	7	5	4	—	—	—	20
% Total Korean Med. Force to Total Paid Korean Workers		10	16	8	23	13	15	—	4	—
Mission Hospitals		5	3	7	5	5	1	1	1	23
Total Hospital Beds		130	73	227	205	112	60	10	12	890
Ratio Foreign Physicians to Beds		1-33	1-20	1-23	1-41	1-28	1-22	—	1-6	—
Total Hospital Inpatients		617	1,131	4,038	775	1,257	327	—	200	8,345
Total Dispensaries		3	2	7	5	4	2	1	1	26

MEDICAL

General Statistics for Korea

Description	Northern Methodist	Southern Methodist	Northern Presbyterian	Southern Presbyterian	Canadian Presbyterian	Australian Presbyterian	English Church Mission	Seventh Day Adventists	Total
Foreign Physicians (Men)	3	3	10	5	4	3	1	2	31
Foreign Physicians (Women)	1	1	—	—	—	—	—	—	2
Total Foreign Physicians (Men & Women)	4	4	10	5	4	3	1	2	33
Foreign Nurses	2	2	7	5	4	—	—	2	22
Men to Women For. Physicians	75	75	100	100	100	100	—	—	—
Medical to Total Foreign Force	10	10	12	15	17	8	6	18	—
Ratio For. Physicians to Population	1-816,289	1-374,713	1-537,198	1-350,296	1-391,234	1-582,716	—	—	—
Ratio For. Physicians to Constituency	1-10,975	2,635	1-11,714	1-2,668	1-3,400	1-3,023	1-4,355	1-1,413	—
Ratio For. Phys. to Total Prot. Miss. Students	1-1,463	1-419	1-1,399	1-368	1-1,146	1-242	—	1-178	—
Korean Protestant Mission Phys. (Men)	5	2	12	3	6	—	—	—	23
Korean Protestant Mission Phys. (Women)	3	—	—	—	—	—	—	—	3
Total Korean Prot. Miss. Phys. (Men & Women)	8	2	12	3	6	—	—	—	31
Ratio Men to Women Korean Physicians	5-3	2-0	12-0	3-0	6-0	—	—	—	—
Non-Mission Korean Physicians	12	3	37	8	7	5	—	—	72
Korean Protestant Mission Nurses	2	2	7	5	4	—	—	—	20
Ratio Total For. & Korean Phys. to Population	1-136,035	1-165,539	1-94,410	1-134,463	1-92,055	1-218,519	—	—	—
Ratio Total For. & Korean Prot. Miss. Phys. to Prot. Const.	1-3,658	1-1,790	1-5,324	1-1,668	1-1,360	1-3,023	—	—	—
Protestant Mission Hospitals	5	3	7	5	5	1	1	1	23
Roman Catholic Hospitals	—	—	1	—	—	—	—	—	1
Protestant Mission Dispensaries	3	3	7	5	4	2	1	1	26
Protestant Mission Hospital Beds (Men)	78	46	136	123	67	40	—	7	497
Prot. Mission Hospital Beds (Women)	52	32	51	82	45	23	—	5	333
Total Prot. Mission Hospital Beds	130	78	227	205	112	66	—	12	830
Ratio For. Prot. Miss. Phys. to Beds	1-33	1-20	1-23	1-41	1-28	1-22	—	1-6	—
Ratio For. Prot. Miss. Nurses to Beds	1-65	1-39	1-32	1-41	1-28	—	—	1-6	—
Ratio Total For. & Korean Miss. Phys. to Beds	1-11	1-13	1-10	1-26	1-11	1-22	—	1-6	—
Ratio Beds to Population	1-25,114	1-19,216	1-24,987	1-14,397	1-13,973	1-26,487	—	—	—
Inpatients Protestant Miss. Hosp. (Men)	370	509	2,423	465	754	196	—	49	4,765
Inpatients Protestant Miss. Hosp. (Women)	241	498	1,615	310	503	131	—	25	3,233
Total Inpatients Protestant Miss. Hosp.	611	917	4,038	775	1,257	327	—	74	7,997
Ratio Total Prot. Miss. Phys. to Inpatient	1-154	1-233	1-404	1-155	1-314	1-169	—	1-103	—
Schools For Nurses	3	—	1	2	1	—	—	—	10
Students	17	—	81	19	7	—	—	—	127
Medical Schools (Mission)	—	—	1	—	—	—	—	—	1
Students in Prot. Miss. Med. Sch. (Men)	—	—	40	—	—	—	—	—	40

AREA & POPULATION BY MISSIONS.

1920

NORTHERN METHODIST MISSION.

Provinces.	Area.	Population
N. PYENG AN	2,000	252,260
S. PYENG AN	1,115	172,852
S. CHUNG CHONG	3,210	1,020,237
N. CHUNG CHONG	1,129	361,513
WHANG HAI	2,113	423,063
KANG WON	4,103	369,246
KYUNG KEUI	1,619	585,260
TOTAL	15,934	3,264,836

SOUTHERN METHODIST MISSION.

KYUNG KEUI	1,619	585,260
S. HAM KYUNG	700	150,000
KANG WON	8,217	738,492
WHANG HAI	200	25,000
TOTAL	10,736	1,493,552

CANADIAN PRESBYTERIAN MISSION.

S. HAM KYUNG	10,652	1,043,747
N. HAM KYUNG	10,384	521,187
TOTAL	21,036	1,564,934

AUSTRALIAN PRESBYTERIAN MISSION.

Provinces.	Area.	Population
S. KYUNG SANG	4,456	1,713,113
TOTAL	4,456	1,713,113

NORTHERN PRESBYTERIAN MISSION.

N. PYENG AN	3,526	992,260
S. PYENG AN	5,723	893,261
N. KYUNG SANG	7,292	1,993,145
N. CHUNG CHONG	1,429	361,513
WHANG HAI	4,627	831,135
KYUNG KEUI	1,619	585,260
TOTAL	29,216	5,671,977

SOUTHERN PRESBYTERIAN MISSION.

N. CHULLA	3,581	1,094,477
S. CHULLA	4,193	1,357,001
TOTAL	7,774	2,451,478

AREA & POPULATION.

Provinces of Korea	Area in Sq. Mi.	Pop. Korean	Pop. Japanese	Pop. Chinese	Pop. Occidentals	Pop. Total
KYUNG KEUI	4,877	1,658,826	92,331	4,061	356	1,756,050
N. CHUNG CHONG	2,859	722,187	6,135	389	19	729,627
S. CHUNG CHONG	3,210	1,071,003	17,633	1,553	43	1,090,237
N. CHULLA	3,581	1,073,933	19,712	732	40	1,094,477
S. CHULLA	4,193	1,329,936	24,567	421	80	1,355,001
N. KYUNG SANG	7,292	1,973,215	25,531	333	66	1,999,145
S. KYUNG SANG	4,456	1,685,148	62,536	416	43	1,748,113
KANG WON	12,325	1,101,317	5,933	251	174	1,107,753
WHANG HAI	7,210	1,258,265	9,596	1,229	113	1,269,203
S. PYENG AN	6,868	1,058,969	19,015	1,086	76	1,079,116
N. PYENG AN	10,526	1,189,213	10,081	1,311	174	1,201,520
S. HAMKYUNG	11,352	1,177,439	13,316	891	41	1,193,717
N. HAMKYUNG	10,384	508,506	11,633	1,222	23	521,489
TOTALS	89,563	16,309,179	320,913	16,901	1,253	16,648,251

TABLE OF STATISTICS OF THE KOREA MISSIO

FOR ONE YEAR

I. Name of Station	Seoul.	Fusan.	Pyeng Yang.	Taiku.
II. When Established	1884	1891	1895	1899
III. Population of Field	600000 502000	370000 420000	300000 270000	998000 104500
IV. Missionaries Men	10	4	12	7
1. Ordained (Total)	7	3	10	4
(a) Evangelists	4	3	6	4
(b) Educators	3	—	4	—
(c) Physicians	—	—	—	—
(d) Others	—	—	—	—
2. Unordained (Total not including Physicians)...	1	—	1	1
(a) Evangelists	—	—	—	—
(b) Educators	—	—	1	—
(c) Physicians	2	1	1	2
(d) Others	1	—	—	—
V. Missionaries, Women	14	4	14	7
5. Wives (Total)	9	3	9	5
(a) Physicians	2	—	1	—
(b) Educators	3	—	—	—
(c) Others	4	3	8	5
2. Single Women (Total)	5	1	5	2
(a) Physicians	—	—	—	—
(b) Evangelists	2	—	2	1
(c) Educators	2	1	2	—
(d) Nur-es	1	—	1	1
(e) Others	—	—	—	—
VI. Assistant Missionaries (Employed)...	—	—	—	—
(not to be reported in IV and V.)				
VII. Native Evangelistic Workers, Paid. (Total)	44	16	137	28
(Either foreign or native funds.)				
1. Ordained Preachers (Total)	2	—	7	1
(a) Pastors	2	—	7	1
(b) Missionaries	—	—	—	—
(c) Others	—	—	—	—
2. Unordained Preachers (Total)	17	10	57	15
(a) Helpers	13	7	49	14
(b) Evangelists	4	3	4	1
(c) Number of Licentiates, if any, included in (a) and (b)	—	—	4	—
3. Women Workers	13	2	63	6
(a) Bible Women	4	2	7	6
(b) Women Helpers	2	—	44	—
(c) " Evangelists	7	—	12	—
4. Others	12	4	10	6
(a) Colporters	12	3	9	6
(b) Ho-pital Evangelists	—	1	1	—
(c) Any Others. Specify	—	—	—	—
VIII. Native Evangelistic Workers, Unpaid. (Church Officers)				
Total (Making allowance for those enrolled more than				

once.)	354	307	1700	629
1. Ordained	9	4	60	5
(a) Elders	7	4	54	5
(b) Deacons	2	—	4	—
2. Unordained	345	303	1640	624
(a) Licentiates	—	—	—	—
(b) Leaders	75	79	390	172
(c) Deacons	274	111	769	210
(d) S. S. Teachers	226	126	1700	261
(e) Other Officers, (Quon Chal, Sa Chul, Pan Jang, Sip Jang, Etc. Both Men and Women)				

Office	351	307	1700	620
1. Ordained	9	4	60	5
(a) Elders	7	4	54	5
(b) Deacons	2	—	4	—
2. Unordained	345	303	1640	624
(a) Licentiate	—	—	—	—
(b) Leaders	75	79	390	172
(c) Deacons	274	111	796	210
(d) S. S. Teachers	226	126	1700	261
(e) Other Officers, (Quon Chul, Su Chul, Pan Jaung, Sip Jaung Etc. Both Men and Women)	96	113	no report.	241

IX. Church Statistics.

1. Organized Churches (Total of a, b, c, d, and e, below)	6	3	31	3
(a) Individual churches with Korean Pastor in sole charge	1	—	1	—
(b) " " " " Co-pastor	—	—	3	—
(c) " " " " Associate Pastor	—	—	—	1
(d) Churches with Korean Pastor who has other work, whether charge of other groups or some other kind of work	3	—	3	—
(e) Churches without Korean Pastor	2	3	24	2

Note. "Organized Churches" are those with one or more Elders.

2. Groups (Churches imperfectly organized, but with regular services Sunday morning, afternoon, and evening)	110	97	210	170
3. Prayer-Meeting Places (Sub-divisions of 2.)	18	26	159	88
4. Churches entirely self-supporting (Do not count 3.)	116	100	241	172
5. Church Buildings and Chapels	95	124	300	210
6. Number built or materially enlarged since last report	7	24	42	41

X. Membership Statistic. (For time since last report.)

1. Communicants received by Confession of Faith	605	400	2417	460
2. Baptized Children admitted to the Communion	30	45	24	10
3. Communicants received by Letter	157	144	593	95
4. " dismissed "	122	143	833	112
5. " excommunicated	34	36	70	33
6. " died	40	65	305	112
7. Net increase in Communicants (Based on 1 to 6 above)	596	345	1826	308
8. " decrease "	—	—	—	—
9. Communicants suspended	21	38	298	54
10. " restored from suspension	3	8	50	22
11. Total communicants on the Roll (Included all suspended)	2980	2006	12575	3158
12. Baptized Children on the Roll	431	192	1245	67
13. Children baptized since last report	67	68	415	28
14. Catechumens on the Roll	2314	1375	7037	4830
15. " received since last report	1080	528	3854	988
16. Other attendants (Enrolled as attending for at least one month during the year)	2063	1702	12763	4441
17. Total Adherents (Sum of 11, 12, 14, and 16.)	7788	5275	33720	12996
18. Average attendance (If possible for whole year, taking the number present at the principal service)	6296	3870	22817	8640
19. Number of Sunday Schools	116	100	248	170
20. Total membership	7000	3473	27000	8862
21. Children under 16 (Korean count) attending them	713	955	no figures.	145
22. Bible Classes of 4 days and over	153	6	426	61
(a) For Men alone	69	4	274	10
(b) For Women alone	76	2	152	41
(c) For both Men and Women	8	—	no figures.	10
23. Total attendance	2414	836	18532	3876
(a) Men	1379	486	12163	1340
(b) Women	1035	350	6369	2536

XI. Educational.

1. Theological Seminaries. Number	—	—	1	—
(a) Enrollment	—	—	134	—
(b) Boarding Students	—	—	102	—
(c) Teachers (Exclusive of Missionaries)	—	—	—	—
2. Medical Schools	1	—	—	—
(a) Enrollment	56	—	—	—
(b) Boarding Students	no fig.	—	—	—
(c) Teachers (exclusive of Missionaries)	3	—	—	—
3. Colleges	—	—	1	—
(a) Enrollment	—	—	49	—
(b) Boarding Pupils	—	—	no fig.	—
(c) Pupils working their way, by work done during the School Year	—	—	10	—
(d) Pupils united with the Church During the Year	—	—	—	—
(e) Teachers (exclusive of Missionaries)	—	—	—	—
4. Boarding and High Schools (Men and Boys)	1	—	1	1
(a) Enrollment	107	—	316	53

RECEIVED

OCT 18 1911

Dr. Brown

1911

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

TO MAY 31, 1911.

Yen Chun.	Chai Ryung.	Chung Fu.	Kang Kai.	Anfong.	Totals for 1 year to May 31, 1911	Totals for 18 mo to Nov. 30, 1910	Totals for 1 year to May 31, 1910	Totals for 11 mo to May 31, 1909	Totals for 1 year to June 30, 1908
400000	415000	300000	300000	450000	4133000	3985000	4102326	5750884	
6	5	4	3	3	54	—	39	35	30
6	5	3	3	3	44	44	—	—	—
4	4	3	2	3	33	—	—	—	—
1	—	—	—	—	8	—	—	—	—
1	1	—	1	—	3	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	3	3	3	3	1
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	2	—	—	—	—
—	—	1	—	—	7	7	10	9	8
—	—	—	—	—	1	—	—	—	—
9	6	4	3	2	63	—	—	—	—
6	4	3	3	2	44	45	42	40	37
1	—	—	—	—	4	4	4	4	4
1	—	—	—	—	3	—	—	—	—
4	4	3	3	2	37	—	—	—	—
3	2	1	—	—	19	17	20	14	10
—	—	—	—	—	—	—	—	—	—
1	2	1	—	—	9	—	—	—	—
1	—	—	—	—	6	—	—	—	—
1	—	—	—	—	4	—	—	—	—
—	—	—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—	—	—
60	51	14	13	11	374	280	351	301	224
7	3	1	2	—	23	23	10	6	7
7	3	1	2	—	23	—	—	—	—
—	—	—	—	—	—	—	—	—	—
40	35	5	5	4	188	166	201	146	124
26	28	5	5	4	151	—	—	—	—
11	7	—	—	—	30	—	—	—	—
3	—	—	—	—	7	—	—	—	—
12	4	2	4	1	107	—	—	—	—
2	2	2	—	1	26	39	32	39	26
8	—	—	4	—	58	—	—	—	—
2	2	—	—	—	23	—	—	—	—
1	9	6	2	6	56	52	108	110	67
—	8	5	2	4	49	—	—	—	—
—	1	1	—	—	4	—	—	—	—
1	—	—	—	2	3	—	—	—	—

1911

629	1866	698	83	375	296	6308					
5	16	22	—	1	—	117					
5	16	22	—	1	—	109					
624	1850	676	83	374	296	6155					
172	166	118	5	17	10	1032					
210	455	213	5	79	74	2190					
261	696	589	71	122	93	3884					
241	874	343	68	156	138	2029					
3	18	15	1	1	—	78					
—	1	1	—	—	—	4					
—	6	—	1	—	—	10					
1	—	—	—	—	—	1					
—	2	3	—	—	—	11					
2	9	11	—	1	—	52					
170	125	131	66	70	76	1055	1050	1106	914	767	
88	309	232	6	46	86	970	—	—	—	—	
172	143	146	67	71	76	1132	1095	1146	965	787	
210	151	122	31	30	61	1124	—	895	840	665	
41	144	16	5	8	27	1854	—	—	—	—	
460	1739	777	66	290	72	6826	8948	7091	6532	5423	
10	21	1	2	5	3	141	—	—	—	—	
95	280	84	6	169	—	1528	—	—	—	—	
112	497	96	—	175	2	1890	—	—	—	—	
33	9	33	1	—	1	217	—	—	—	—	
112	149	152	4	34	—	861	—	—	—	—	
308	1475	581	69	255	72	5527	—	—	—	—	
54	126	188	18	20	1	764	—	—	—	—	
22	27	39	3	8	2	162	—	—	—	—	
3158	8880	4957	349	973	196	36074	32509	30617	25053	19654	
67	1046	449	30	91	20	3671	—	3858	3163	2078	
28	251	118	9	59	4	1019	—	1331	—	—	
4830	6511	2009	375	923	644	26018	26981	25477	23892	19336	
988	2781	770	163	541	392	11097	—	—	—	—	
4441	10722	5261	759	8573	3066	44570	—	46030	44560	32776	
12996	27159	12676	1513	5560	3926	110113	110362	105982	96668	73844	
8640	19425	9430	1267	3175	2848	77768	90543	89028	72676	58308	
170	160	149	40	40	65	2088	1077	1036	942	793	
8862	25280	11367	1134	3307	3121	90544	89117	95778	87177	49545	
145	3978	1597	347	350	519	8604	—	—	—	—	
61	339	328	52	56	8	1429	—	973	766	—	
10	131	97	11	13	6	615	—	—	—	—	
41	72	46	13	8	1	411	—	—	—	—	
10	136	185	28	35	1	403	—	—	—	—	
3876	10878	9257	1350	2104	1340	59587	—	—	—	—	
1340	9270	5238	850	1405	1083	33214	—	37011	33450	—	
2536	1608	4019	500	699	257	17373	—	18883	12014	—	
—	—	—	—	—	—	1	1	1	1	1	
—	—	—	—	—	—	134	—	136	120	82	
—	—	—	—	—	—	102	—	—	—	—	
—	—	—	—	—	—	1	1	1	1	1	
—	—	—	—	—	—	56	—	83	23	15	
—	—	—	—	—	—	—	—	—	—	—	
—	—	—	—	—	—	3	—	—	—	—	
—	—	—	—	—	—	1	1	1	1	1	
—	—	—	—	—	—	49	—	—	—	—	
—	—	—	—	—	—	no fig.	—	—	—	—	
—	—	—	—	—	—	10	—	—	—	—	
—	—	—	—	—	—	—	—	—	—	—	
1	3	2	—	1	—	9	10	10	11	503	
53	276	44	—	15	—	811	—	988	930	—	

2 C
B. 11/10

1911

3. Inpatients since last report. (Total)	540	226*	256	8
(a) Native	520	226	256	8
(b) Foreign	20	—	—	—
4. Number of Operations. (Total)	621	no fig.	497	5
(a) Major	283	" "	113	3
(b) Minor	338	" "	384	2
5. Calls	535	" "	438	15
(a) By Physician (Foreign) in Charge	400	" "	288	7
(b) By Foreign Nurse	Days 49 *	" "	150	—
(c) By Native Physician or Assistants	6 *	" "	no fig.	—
(a) By Native Nurses	80 *	" "	" "	—
6. Number of Dispensaries	1	1	1	1
7. Dispensary Patients	12012	9938 *	7883	431
(a) New	5300	no fig.	5942	269
(b) Returned	6712	" "	1941	161
(c) Friends of Patients or other visitors not Patients (Approximation)	no fig.	" "	2814	134
8. Total Expenses Yen	17345.76	3716.79	3009.81	1589
Including Assistants with foreign-paid salaries.				
9. Total Receipts Yen	16531.58	3356.91	3105.155	1773
(a) From The Board	1225.25	900.00	977.93	984
(b) Foreign Fees	3766.19	—	—	—
(c) Foreign Gifts	1223.12	284.80	55.19	—
(d) Native Fees	5081.90	2072.11	2001.785	788
(e) Native Gifts	10.00	—	70.25	—
10. Number united with Church from Hospital	no fig.	no fig.	no figures.	no fig.
11. .. professing conversion on result of Medical Work.	626	" "	300	" "

XIV. Mission Printing Presses.

1. Pages Printed during Year	—	—	1	—
2. " " from beginning	—	—	no figures.	—
3. Number of Scripture Portions	—	—	" "	—
4. Number of other Books	—	—	" "	—
5. Total expense, including Supplies	—	—	" "	—
6. " Sales	—	—	" "	—

- Note.
1. Many of the items in the Medical Reports do not total the amounts given as
 2. Items marked "*" are manifestly too small. But the Statistician was unable
 3. Items marked "†" are taken from last year's Report, in the absence of figures
 4. Total marked "I" are Incomplete because some Stations have failed to report
 5. In the Column of Totals for 18 months of 1909 and '10 the items underscored
 6. The figure given under X, 7, making the "Net Increase in Communicants" 55
Communicants from those reported last year. 36074 minus 32509 equals 3565 year's.

Since last report. (Total)	540	226*	256	86	401	180	15	35
...	520	226	256	86	401	180	15	35
gn	20	—	—	—	—	—	—	—
Operations. (Total)	621	no fig.	497	57	134	35	73	90
...	283	" "	113	37	no fig.	35	30	30
...	338	" "	384	20	" "	no fig.	43	60
...	535	" "	438	150	390	724	213	510
Physician (Foreign) in Charge	400	" "	288	75	390	no fig.	213	100
Foreign Nurse	Days 49 *	" "	150	—	no fig.	" "	—	10
ative Physician or Assistants	6 *	" "	no fig.	75	" "	" "	—	400
ative Nurses	80 *	" "	" "	—	" "	" "	—	—
Dispensaries	1	1	1	1	1	1	1	1
Patients	12012	9938 *	7883	4315	10700	8411	2293	2800
...	5300	no fig.	5942	2699	6336	5148	585	2200
...	6712	" "	1941	1616	4364	3263	1708	600
ned								
ds of Patients or other visitors not Patients (Ap- nation)	no fig.	" "	2814	1349	no fig.	no fig.	500	3200
ses Yen	17345.76	3716.79	3009.81	1589.40	4264.12	1701.865	885.46	1871.285
Assistants with foreign-paid salaries.								
ts Yen	16531.58	3356.91	3105.155	1773.98	4134.08	1861.84	895.20	1073.54
The Board	1225.25	900.00	977.93	984.99	550.00	556.26	566.26	478.11
gn Fees	3766.19	—	—	—	98.11	25.20	—	3.00
gn Gifts	1223.12	384.80	55.19	—	—	—	—	—
e Fees	5081.90	2072.11	2001.785	788.99	3485.97	1280.38	328.94	592.43
e Gifts	10.00	—	70.25	—	—	—	—	—
ed with Church from Hospital	no fig.	no fig.	no figures.	no fig.	no fig.	no fig.	no fig.	no fig.
essing conversion on result of Medical Work.	626	" "	300	" "	" "	" "	" "	10
ting Presses.								
1 during Year	—	—	1	—	—	—	—	—
from beginning	—	—	no figures.	—	—	—	—	—
ripture Portions	—	—	" "	—	—	—	—	—
ther Books	—	—	" "	—	—	—	—	—
e, including Supplies	—	—	" "	—	—	—	—	—
...	—	—	" "	—	—	—	—	—

Note. 1. Many of the items in the Medical Reports do not total the amounts given as totals. In some cases this is due to items being lacking in
2. Items marked "*" are manifestly too small. But the Statistician was unable to correct them without further data.
3. Items marked "†" are taken from last year's Report, in the absence of figures this year.
4. Total marked "I" are Incomplete because some Stations have failed to report the items involved, or because the figures given are not
5. In the Column of Totals for 18 months of 1909 and '10 the items underscored should be multiplied by 2/3 if they are to be compared w
6. The figure given under X, 7, making the "Net Increase in Communicants" 5527, differs materially from the figure obtained by subtra
Communicants from those reported last year. 36074 minus 32509 equals 3565. The explanation is probably in the fact that last ye
year's.

						Number of Beds or Hospital			
						1	2	3	4
401	180	15	35	20	1759 I	2012	1426	1419	
401	180	15	35	20	1739				
134	35	73	90	—	20 I				
no fig.	35	30	30	24	1531 I				
" "	no fig.	43	60	—	528 I				
390	724	213	510	140	869 I				
390	no fig.	213	100	40	3100 I				
no fig.	" "	—	10	—	1506 I				
" "	" "	—	400	100	208 I				
" "	" "	—	—	—	581 I				
" "	" "	—	—	—	80 I				
1	1	1	1	1	6719 9 I	9	8	9	9
10700	8411	2293	2800	2314	61166 I	83185	55810	55344	56763
6336	5148	585	2200	1645	29855 I				including
4364	3263	1708	600	1169	21373 I				inpatients
no fig.	no fig.	500	3200	2000	9963 I				
4264.12	1701.865	885.46	1871.285	842.25	35226.74 I	47909.94	31489.92	32162.88	27184.87
4134.08	1861.84	895.20	1073.54	533.76	33266.04	no fig.	25859.40	26574.58	31209.70
550.00	556.26	566.26	478.11	450.00	6688.80		6829.14	4545.16	4669.30
98.11	25.20	—	3.00	—	3892.50		3023.52	4436.66	no fig.
3485.97	1280.38	328.94	592.43	83.76	1663.11	17932.21	1899.46	2204.38	" "
no fig.	no fig.	no fig.	no fig.	no fig.	15716.265		14058.58	14614.92	" "
" "	" "	" "	10	no fig.	80.25		48.70	773.46	" "
					1026 I				
					1116				
					1				
					no fig.				
					" "				
					" "				
					" "				

ds. In some cases this is due to items being lacking in some Station Report.

correct them without further data.

is year.

items involved, or because the figures given are not for this year or otherwise imperfect.

ould be multiplied by 2/3 if they are to be compared with any figures for a year.

differs materially from the figure obtained by subtracting this years reported number of

The explanation is probably in the fact that last year's figures were less exact than this

III. Emphasis upon Scripture Standard of 1844 Living.

No compromise when there is a "thus saith the Lord" - the greatest liberty in non-essentials.
No warrant to lower the standard. Sabbath observance - (The
not legal but voluntary as following will yield. Farmers - mechanics,
little of either. Fishing & Zoology. Non-attendance. Gettable for
the Sabbath a delight & a blessing. Not rule in all fields not at
home - but a foundational stone in success of work in Korea.
Polygamy - not admitted in polygamous relations. Honour great hardship
this means injustice. Purity of church - No toleration of it - sacred
ground of God & Church. Intemperance & Disobedience -
Churches who higher spiritual principles of God has settled this question in the
church & the sinners not from legal enactment but from voluntary choice have
made the success of the enterprise.

along all these lines & on all questions of moral conduct - frank, plain
uncompromising dealing & discipline has been the rule. No com-
promise but an effort to reach the highest plane of Christianity.
No sin overlooked - consistent dealing with sinners - uncompromising de-
nunciation of sin. But long effort of explanation and persuasion - Amenable to discipline - Repentance -

Purity of wife - Hygiene. Au.
On non-essentials liberty - Korean Church - customs, etc.

IX. Visible Study & Learning Classes.
Proofs of faith & character. Bibles - Students - Eager to study
to read (themselves) have been instructed. Emphasis upon Bible
study. Free use made. Read Sabbath Schools for whole church
attendance. Influence

Geography + Atlas of Protestant Missions Harlan P. Beach
Student Volunteer Movement 1901

Population of Korea 1901 from 8 to 12 million guess.
 Miss. guess the later. Official census prob of tenths
 5,608,351
 estimated only $\frac{1}{3}$ males acclimated.

p 249 In Pyongyang Young Pastor Dr Venton says
 In 1900 Station opened 1895 now 2500 members
 and 4000 catechumens rate of increase 100-200 members
 a month. 42,908 Koreans in Korea in this stat.

p 250 Dr. Avison says that a mission, and money
 will attract converts. and then Miss becomes banker.
 p 253 186 of 185 to be at this time or self supporting.

	Ordinary Miss	married men	Miss with children	Women	Native work	Communicants	Others not comm.
Board of Foreign Mission Presby Ch. N. '02-61	18	11	10	74	3690	-	
Board of Missions M.E.Ch. S 1900	4	1	-	49	351	405	
E. & Com. of For Miss Presby Ch. S. 1901	7	1	6	3	120	-	
Foreign Department of M.E.A. North Am. '50-51	-	-	-	-	-	-	-
Foreign Mission Committee Presby Ch. Canada '50-51	3	2	3	1	106	-	
Missionary Society of Meth. Epis Ch. 1900	7	-	7	13	3897	1500	
Women's For Missions Soc. M.E. Ch. South 1900	-	10	-	45	20	-	
<u>Totals</u>	<u>41</u>	<u>10</u>	<u>39</u>	<u>35</u>	<u>26</u>	<u>8184</u>	<u>1905</u>

The Korean Repository (Serial)
October, 1895

STATISTICS

OF THE PROTESTANT CHURCHES IN KOREA:

A paper read before the Decennial Conference of Christian Missions in Korea, October 10th, 1895.

PROTESTANT missions have dwelt ten years in Korea. Is the plant of vigorous growth or a weakling? The committee of the day have asked me to gather some statistics bearing upon this question, and herewith I present a resumé of what I have learned.

I am enabled to enumerate to you the results attained by Methodist, Baptist, and Presbyterian workers in connection with 42 congregations who worship God by meeting each Sabbath for the study of His Word. In 19 or more of these stated preaching is observed, in the remainder the exercises are of a simpler character. 4 are churches formally organized under the Conference of the Methodist Episcopal Church, 8 are recognized branches of the one organized Presbyterian church in Korea. As regards location and missionary supervision these may be tabulated as follows:—

- Organized Churches (*Methodist Episcopal*):
 - in Seoul: Chong Dong Church—organized 1888, Baldwin Chapel at East Gate—organized 1892, Sang Dong Church—organized 1893,
 - in Chemulpo: Chemulpo Church—organized 1893.
- Branches of the *Presbyterian* Church:
 - in Seoul: Chong Dong Church—organized 1887, Kong Dong Kal Church—set apart 1893, Yun Mot Kal Church—set apart 1895, Yak Yun Church—set apart 1894,
 - in Pyeng Yang: East Gate Church—set apart 1893,
 - in Fusan: Fusan Church—set apart 1893,
 - in Gensan: Gensan Church—set apart 1893,
 - in Chang Yun (Hoang Hai Do): Sorai Church—set apart 1894,
- Places where Sabbath preaching is regularly held:
 - in Seoul: at Chong No, at the Chyei Cheung Ouen,

STATISTICS.

- at the South Gate Chapel, at Cha Kol, at Mo Hwa Kwan, at Aogi,
- in Pyeng Yang: at Methodist Mission, in Gensan: at Methodist Mission.
- Other places of Sabbath worship:
 - near Seoul: Tjantari,
 - in Kiung Ki Do: Kungwha, One other place (name not learned), An San magistracy, Mousong in Han Yang, Haijuwan in Souwan,
 - in Chulla Do: Kun Chang, Chm Ju,
 - near Fusan: Choliang.
 - in Hoang Hai Do: Sin An Po in Chai Ryeng, Tai Tong } of Anak in Chai Ryeng, Sun Mi }
 - in Pyeng An Do: Syon An, Han Chen, Kou Syeng in Sai Chang Keri, Sak Chou, Yni Chou, Eui Chu, Syoun An city, Cha Chuk in Syoun An, Sa Chou in Syoun An, Tyeng Ju.

Thus it appears that organized and systematic, not merely desultory, propagation of the Gospel is being carried on in all but two of the eight provinces of Korea.

528 baptized members are reported as the existing number of communicants who have made open profession of their faith and are still connected with the churches. Beside these, 44 in all have died in the faith, 26 or more have been disciplined, and "a number" have withdrawn "under charges." Of the church members at present upon the rolls about two-thirds are males and one-third females. 567 also, called variously "catechumens," "probationers," or "inquirers," are reported as having given hopeful evidence of conversion and of a desire for baptism, of whom one-fifth

only are women. In all 9 Sabbath-schools are reported, enrolling 445 person.

Thus far we have dealt chiefly with bare figures and facts, and facts and figures may mean very little or very much according as they are interpreted. Let us turn now to other figures by which we may throw some side lights upon them. These eleven hundred Christian professors whom ten years have gathered around us, what is the vigor of their profession, what is the warmth of their faith, what is the measure of their consecration? Let the figures help us to determine.

202 communicants have been received during the past year, or some 61% of the previous membership, a healthy increase many home churches might envy.

Exactly 50 baptized infants are reported, and the number of families enrolled entire upon church records is 55. Such statements mean that Christianity is converting the Korean home, the stronghold of the nations.

6 churches are ministered to by native pastors, all unlicensed and unordained, and all supervised by foreign missionaries. 2 congregations employ each a home missionary, contributing in one case all, in the other case part of his maintenance, that he may carry the light to the regions beyond. But many individual believers are known to be engaged in this labor of love wholly at their own charges.

Not the feeblest test of a Christian's sincerity, as we all know, concerns his zeal in support of the means of grace. Enquiring here, we find that the Chong Dong Church of the Methodist Mission, numbering 51 communicants and 74 probationers, has contributed during the past year some \$201 toward the erection of a new house of worship and some \$10 for general benevolence: that the Baldwin Chapel raised \$15 from 18 communicants and 27 probationers for current expenses: that the Chong Dong Presbyterian Church of 156 members "is now building a place of worship for itself entirely with native funds," the full cost thus far, more than \$400, being paid by members, except \$35 by other Koreans, while church members have themselves performed most of the manual labor of erecting the structure, giving almost as much in labor as in money, and at the same time raising \$82 for current expenses and general benevolence: that the Kon Dong Kol Church of 43 members and 14 inquirers has raised \$25 or more for missionary work: that Chemulpo Church of

46 communicants and 61 probationers "owns its woman's church building," costing \$44 of which three-fourths was paid by members. It owns also a parsonage, "purchased with money raised by the Korean Church," and withal raised last year \$65 for current expenses: that Sorai Church of Chang Yuu, numbering 26 members and a large but indefinite number of catechumens, last year built entirely its place of worship at a cost of more than \$160 beside much labor: that the 20 members and 82 catechumens of Sin An Po congregation support their pastor or "native teacher," and have contributed \$12 toward a building fund: that the East Gate Church of Pyeng Yang have paid \$26.49 for current expenses, \$10.12 for missionary work, and \$1.82 for other benevolence: that the 7 members and 4 catechumens of Kon Syeng congregation have raised \$22, or half the cost of their church building and paid all current expenses: that the Sa Chon people of Syoun An, counting 12 members and 31 catechumens, own their own church, for which they paid \$24, and have raised \$8.93 for current expenses: in other words, that Korean believers have averaged more than \$1 apiece in gifts to the Lord's work. Are these rice Christians?

As we look back upon these summaries, what cause have we not to thank God for that which they indicate? Did any other mission field ever record such results at its decennial term? And yet these estimates are conservatively drawn. They fall short of the truth rather than exceed it, and the writer knows personally that in quite a number of cases figures have been cut down lest some should turn out not to be sincere inquirers. What presbytery or conference in Christian lands can show such a ratio of annual increase, or such a proportion of gifts to personal means? A church of such promises, may we not expect that her next ten years will bring forth that by which the Lord shall indeed astonish the nations?

C. C. Vinton, M. D.

July-Sept. 1987

ASIA

Volume 13:3

THEOLOGICAL NEWS



CHURCH GROWTH EXPLOSION

AND

THEOLOGICAL EDUCATION

*Why the Church Grows
What Problems the Church Has*

IN

KOREA

Why Do Churches in Korea Grow?

Christian Responses to Student Demonstrations in Korea.

Prayer Habits of the Korean Church.

Theological Training in Mainland China.

Church Growth in Korea: Successes and Problems

How Can the Growing Korean Church Meet Challenges of Society?

Dr. BONG RIN RO

Executive Secretary of ATA, and Dean of AGST

"Why is the Korean church growing so rapidly?" Christians around the world are asking. Articles such as "Korea: Asia's First Christian Nation?" and "Six New Churches Everyday," have been published in various Christian and secular magazines.

The eyes of the world are focused on Korea for the '88 Olympics, and yet the recent mass student demonstrations and unrest have raised a serious question as to whether the world Olympics would be held in Seoul or not.

Three editorial staff of Christianity Today visited Korea for two weeks in May in order to investigate the root-causes for this explosive church growth and church leaders' involvement in anti-government demonstrations. The most influential evangelical magazine in North America will carry a 16-page article on the Korean Church in the November 1987 issue.

Since I am a Korean theologian and co-edited a book, Korean Church Growth Explosion, in 1983, I was asked by Christianity Today to accompany the American journalists to interview many church and political

Editorial staff of Christianity Today (Lyn Cryderman, William W. Menzies, and Harold Smith, from left) visited Korea in May 1987 to investigate the Korean Church growth for a 16 page articles for the magazine.



leaders in different parts of South Korea. It was invaluable experience for all of us.

Rapid Church Growth

25% (10 million) of the total population of 40 million in South Korea claim to be Christian. There are 30,000 churches and 50,000 pastors and evangelists. In Seoul alone in 1985 there were more than 8,000 churches. The Central Full Gospel Church of Rev. Paul Cho claims to have 513,000 members. One third of government officials claim to be Christian. The World Evangelization Crusade which was organized by the Korean churches in 1980 drew more than two million Christians on one Sunday afternoon in Yoido Plaza in Seoul. The motto of the Korean Church is the "Christianization of Korea." Christians are praying that by 2,000 A.D. 50% of the population would be Christianized. Korea is certainly one country where the Holy Spirit is mightily at work.

Reasons for Growth

Many reasons can be given for the rapid church growth. As two Korean church leaders and two American missionaries gave their reasons in the following interview (pp.4-7), there are both non-spiritual and spiritual reasons. Unlike China which was colonized by Western powers in the 19th and 20th centuries, the Korean colonialist was the Japanese. Consequently, while the Chinese gentry class rejected Christianity as a fore-runner of Western colonialism, the Korean intellectuals welcomed Western powers and their Christianity to liberate Korea from the Japanese control.

Undoubtedly, the spiritual quality of Korean Christians, on the other hand, has laid the cornerstone of the Korean Church. Daily early dawn prayer meetings, prayer mountains, emphasis on Bible studies and Christian Education, evangelism, tithing, missionary endeavor, and many other spiritual flavors of the Korean Christians have contributed to the growth of the church.



ATA Executive Committee which met at Alliance Biblical Seminary in Manila in April, 1987 discussed accreditation and AGST in Korea, Japan, the Philippines, and Indonesia. Drs. Wilson Chow, Ken Gnanakan, Rodrigo Tano, Han Chul-Ha, and Bong Ro (from left).

Theological Education

Above all reasons, the most important reason for the rapid church growth is the effective pastoral leadership at the local church. The real strength of the Korean Church rests upon the local church and its leadership.

More than 155 theological institutions with more than 10,000 students annually produce 3,000-4,000 graduates for Christian ministry. Korea is the only country in Asia where the competition of seminary entrance examination is very stiff like other government universities.

For example, the Presbyterian Church of Korea (Tong Hap) had 666 applicants for the ordination examination in April, 1987 and stated in its denominational newspaper: "Problem: too many applicants for ordination." The abundant supply of Christian workers is a unique phenomenon of the Korean Church and a stark contrast with most of other Asian countries where there is a tremendous shortage of Christian workers.

Growing Pains and Problems

The growing problems of the Korean Church can be classified into two categories: external and internal. Externally, liberal and evangelical Christians are widely divided in their response to the political unrest.

Daily mass anti-government demonstrations are geared on three main issues: people's direct election of the president instead of the government controlled electoral system, increasing economic gap between rich and poor, and freedom of speech and assembly.

The ecumenical leaders of NCC and many Roman Catholic leaders fervently participated in the anti-government demonstrations by holding prayer meetings inside the church. They are very much influenced by the Minjung theology which is a Korean version of Liberation Theology.

On the other hand, the majority of the evangelical church leaders, have as much concern for the political issues as their liberal churchmen do, but have expressed their concern by encouraging Christians to pray for the nation and to bring justice and equality through individual Christian influence in the society.

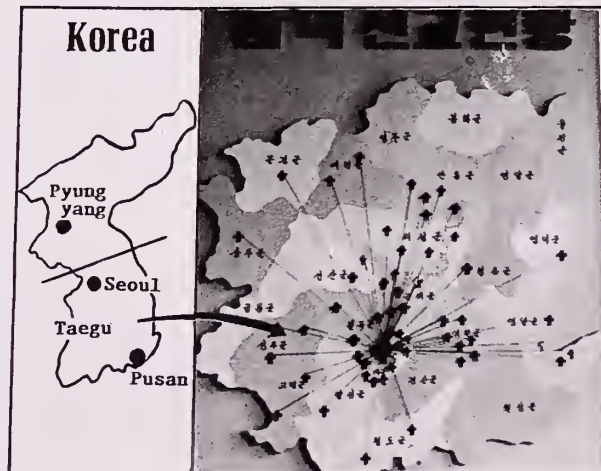
Internally, church leaders are today more concerned with quality growth than quantity growth by disciplining a great number of new believers. Therefore, the teaching ministry has become an increasing challenge at the local church.

Although there has been a sign of slower growth since 1985 due to various reasons, church growth is continually taking place even today.

Future Prospect: Need of Missions

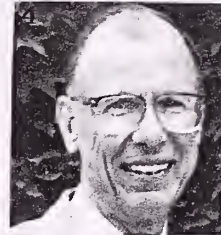
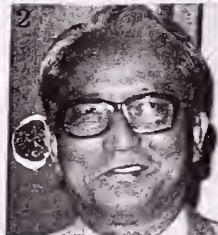
In light of continual church growth as well as growing pains in the church, the key issue that will unlock the problems in and outside the church is the need for world-wide missions. The Korean Church needs a "Vision for Asia and the whole world." If there is no vision for missions among His people in Korea, the church will diminish like the church in Europe today.

Sam Duck Presbyterian Church in Taegu, third largest city in S. Korea, has planted 55 churches around 17 nearby districts.



Why Do Churches in Korea Grow?

Koreans and Missionaries' Responses to Rapid Church Growth



1. Dr. Kim Myung-Hyuk, Prof. of Church History at Haptong Presbyterian Seminary in Soowon, and General Secretary of Korea Evangelical Fellowship.
2. Dr. Lee Sang-Kun, Senior Pastor of the First Presbyterian Church (Tong Hap) in Taegu.
3. Dr. Marlin Nelson, Veteran missionary and Prof. of Missions at ACTS in Seoul.
4. Dr. Howard Moffett, Veteran Presbyterian missionary doctor and Emeritus Dean of Kae Myung University Medical College in Taegu.

Q: What are key reasons for the rapid growth of the Korean Church?

KIM: First of all we have to admit with Paul that it is "only God who gives growth" (1 Cor. 3:7).

Yet we could at the same time point out a number of historical cultural factors (which were also prepared in the providence of God) which made a great contribution to the "wild-fire church growth." Missionary policies as well as characteristic features of the early Korean Church played positive roles.

A. Historical or political situations

1. Korea went through much suffering and became hopeless and desperate and fully prepared to receive the gospel.
2. Christianity was welcomed as a liberating force from Japanese colonialism. Christianity was closely related with the patriotic nationalistic movement.

B. Cultural or religious factors

1. Shamanism played a role as a preparatory soil for Christianity.
2. Death of Buddhism resulted in producing a yearning for something real.
3. High respect and enthusiasm for learning helped Christianity to be rooted deeply through earnest Bible studies.

4. Homogeneous people with one language helped the gospel to be easily communicated.

C. Missionary policies

1. Conservative, evangelical theology.
2. Nevius method: Bible centered, self-support, self-government, and self-propagation.
3. Itinerant preaching
4. Uncompromising policy toward heathen customs such as ancestor-worship, concubinage, drinking and gambling (cf. "accommodation" mission).
5. Strict discipline (Sunday observance, tithes, holy life).

D. Characteristic features of the early Korean Church

1. Central emphasis on the Bible. Bible study classes. Zeal for the truth.
2. Enthusiasm for prayer
3. Enthusiasm for missions

LEE: The traditional religions of Korea (Buddhism and Confucianism) have not made their spiritual impact upon ordinary people; in another words, there has been a spiritual vacuum created in the hearts of many Koreans.

Christianity has played a very important role in bringing modern civilization and scientific technology to Korea. Modern

education for all and hospitals were fruits of early Christian missions.

Christianity fostered the Korean independent movement against Japanese colonialism. Sixteen out of 33 patriots who signed the Independence Declaration on March 1, 1919, were Christians.

The constant threat of communism from North Korea has created a sense of dependence upon God for physical and spiritual security.

The Korean Church, by-and-large, has kept the evangelical faith against theological liberalism.

Particular church traditions such as early dawn prayer meetings, pastoral house visitation, revival meetings, and all night prayer and fasting have contributed to the growth of the church.

NELSON: The primary reason is the providence of God. Only God causes the seed to grow (1 Cor. 3:6-7). Christians in other countries are equally dedicated yet rapid church growth is not yet visible.

Korea has many theological students and the position of a pastor is often one of respect and power with an adequate salary, especially in the cities. New churches are being established daily, even near existing ones.

The presence of God is a daily experience of many rather than an intellectual fact often emphasized in the West. Daily prayer, even all night prayer meetings, sustains faith, zeal, commitment and causes a longing for the presence and power of the Holy Spirit.

Goals have a great value in motivating people. Many see the evangelization of Ko-

Several adult Sunday school classes are held in the main sanctuary prior to the morning worship service.



The choir members of the First Presbyterian Church in Taegu are praising God during the Sunday morning worship service.

rea as a possibility based on the growth from half a million Christians in 1940 to perhaps 10 million today. Others also pray for the evangelization of Asia, believing they are a "second Israel" destined to such a role. These visions for the future help stimulate growth today.

MOFFETT: A strong emphasis by early missionaries and church leaders on study and knowledge of the Scriptures by all believers, and a Christ-centered ministry with firm belief in the personal responsibility of every Christian to witness to his or her faith and to support it with both prayer and finances.

Q: What problems resulted from this rapid growth?

KIM: Too much emphasis was often given to the numerical and outward growth rather than to the inward quality of Christian living. Young ministers have been too much occupied with church growth principles to be engaged in adopting artificial methods. Christians are often criticized from society as having a double standard of ethical living.

LEE: The rapid numerical growth of the Korean Church has brought challenges for the spiritual and qualitative growth of the local church.

The rapid rise of theological institutions (at least 155 Bible institutes and seminaries) in recent years has lowered the academic standards of many theological schools.

Continued on page 6.



Korean Church Growth Explosion: Churches are now more concerned with quality than quantity.

There is a lack of consistency between faith and action on the part of many Christians.

Due to the rapid growth of the Korean Church, there are so many churches which are not able to support themselves.

NELSON: Some equate growth with success, emphasizing spiritual blessing, physical healings and economic prosperity (3 John 2). When comparing this with the life of Jesus and his followers today in mainland China, one questions the meaning of "success" and becomes anxious lest we repeat the mistakes of Christians in the West. The increasing social and economic gap is alarming and others view the church as an isolated, insulated community, offering neither salt in a hedonistic society nor light to people living in darkness.

When the Roman Empire became "Christian," persecution fortunately ceased, but compromise replaced conviction and conversion, and the church lost its power. While thankful for several generations of Korean Christians, how will the church teach regeneration and renewal in the future?

MOFFETT: A certain superficiality and club-like atmosphere tends to develop, especially when or if strong pastoral care

is not available or is limited. Fortunately this is not always the case, and some of the strongest churches or most evangelical segments of church leadership are usually involved, which minimizes this problem.

Q: What specific suggestions do you have for the continual growth of the Korean Church?

KIM: Emphasis on Bible studies, prayer life and witnessing through word and life.

LEE: We must keep up the academic and spiritual standards of theological education in order to produce the best-quality pastors and other Christian workers.

The lack of cooperation and harmony between denominations and between churches within the same denomination has created problems. The Korean Church is so much local-church oriented that cooperative ministry has greatly suffered.

Special discipleship training is necessary to bring faith and Christian life into agreement.

NELSON: Seminaries must maintain biblical teachings of salvation and sanctification by faith in Jesus Christ if the church is to grow in quality and in quantity. Otherwise future generations will become "Christian" in name only. Even now many attend church and become "innoculated Christians" but not converted. Though churches have many "new comers," few become catechumens and fewer become baptized, qualifying to receive communion.

If rural Korea is to be evangelized, urban churches must develop ways to assist rural pastors financially. Otherwise educated men will move to cities so their children can receive better education. A policy must also be developed so unordained pastors in rural areas can be ordained and thus qualify to baptize and to serve communion. Few enjoy a vocation where they are destined to remain "second class pastors," especially if they are working in areas where others will not go.

MOFFETT: Continued stress on personal commitment to our Lord and to the fundamentals of Christian faith and practice, with renewed emphasis on unselfish service to the poor and needy with outreach from local congregations to the community at large. Also a greater emphasis on the im-

portance of Christian ethics. Personal as well as corporate witnessing should continue to be encouraged.

Q: How can the Korean Church influence other countries in Asia and other continents?

KIM: To show both positive and negative aspect of the growth of the Korean Church.

LEE: We must continue to retain the evangelical faith as well as the zeal of the Early Church in order to fulfill the Great Commission of our Lord.

NELSON: As other nations sometimes saw the glory of God manifested among the early Israelites, many foreigners visiting Korea are blessed. Theological students from non-Western nations can receive graduate degrees while being challenged by an Asian church that is self-supporting, self-governing and self-propagating. Few non-Western countries have such a model to follow.

About half the 500 Korean missionaries in 47 different countries (not including

pastors in America) are ministering to Koreans. This is another excellent model for ethnic groups who migrate to the West. Others do cross-cultural mission work, some forming their own organizations and others working with existing missions. **Partnership** with other Asian missions, as the Indonesian Missionary Fellowship, is a good example. Though the Korean mission movement has many problems, God is blessing their desire to help fulfill the Great Commission.

MOFFETT: First of all by continuing with its own strong record of growth and development, and in its missionary outreach zeal. Koreans are going abroad in rapidly increasing numbers, and there are far more foreigners coming to Korea. Korean Christians who truly put the Lord first in their lives can exert tremendous influence. But probably the nurture and development of leadership within the Korean Church and of leaders for church work by and for the nationals of other countries, especially in Asia, will prove to be the most effective way.

ATA Consultations in Singapore

Dates: Oct. 28 – Nov. 1, 1987 (Simultaneously)

Place: RELC Building, Singapore

8th ATA Theological Consultation

Theme:

Theological Education for Urban Ministry in Asia

2nd Pan Asia Christian Education Consultation

Theme:

**The Asian Church:
Called to Ministry**

Contact: Asia Theological Association

P.O. Box 1477, Taichung, Taiwan, ROC 40099

Prayer Habits of the Korean Church

Behind the Rapid Church Growth is Prayer



Dr. KIM MYUNG HYUK

Prof. of Historical Theology at Haptong Presbyterian Seminary in Soowon, is also pastoring the Kang Byun Presbyterian Church in Seoul and Executive Secretary of Korea Evangelical Fellowship.

Current Prayer Habits

The prayer life of the Korean Church has played an integral part for the rapid church growth. The following features of the current prayer habits of the ministers as well as their churches are based on a questionnaire of about 100 ministers which the present writer compiled from 300 sampled ministers.

1. Daybreak prayer

One hundred percent of the ministers engage in daybreak prayers regularly and about 80% of them make additional personal prayers for about 30 minutes to one hour after the daybreak prayer meeting at the church. In most cases the pastor or in certain cases the assistant minister lead the prayer meeting.

About 10% of the congregation regularly attend the daybreak prayer meeting at 4:30 or 5:00 a.m. and after a short worship together for about 20 minutes they engage in individual prayers for 30 minutes, either silently or audibly, and occasionally with loud voice.

Some of the ministers stressed the all importance of the daybreak prayer saying that the success of their ministry depends on the daybreak prayer.

2. Overnight prayer

Fifty percent of the ministers engage in a kind of overnight prayer once a week. In most of the churches they have Friday overnight prayer meetings. In some churches they have prayer meeting from 10:00 p.m.

to 4:00 a.m., in other churches from 10:00 p.m. to 2:00 a.m. Ten to twenty percent of the congregation participate in the overnight prayer meeting. In most cases the pastor leads the prayer meeting.

After listening to a short message or a testimony the participants engage in audible prayers together with a number of individual as well as congregational prayer items. Occasionally a certain group of the congregation makes a visit to the prayer mountains to engage in overnight prayers.

The benefit of the overnight prayers was pointed out by the ministers in that they provide the participants with vitality of spiritual life, cultivation of prayer habit, and closer spiritual fellowship among the participants. Many witnessed answered prayers through these overnight prayers. The problems of the overnight prayers were also pointed out in that they produce a spiritual arrogance and a sense of complacency relying upon merit. The overnight prayers also cause the participants to be physically tired so that they could not do anything but sleep in the office as well as at home the next day.

3. Fasting

Quite a few ministers and church members fast occasionally. A few ministers even had the experience of fasting for 10 to 40 days.



Many small houses like this stand on the 100 "prayer mountains" in Korea. Believers come to these houses to pray.

Lessons

First of all we learn that in the Korean Church, prayer was the main source of vitality. Birth and growth of the church came from prayer, and the transformed life of services came from prayer. The power and success of ministry also came from prayer.

We also learn that prayer in the Korean Church historically was generally because of many difficulties of persecution either under the Japanese enforcement of Shintoism or under the Communist prohibition of the Christian faith. In the church of Korea prayer was, therefore, a serious life and death matter of struggle. Prayer was usually a serious means of repenting of one's sins and returning to and relying upon God alone. Prayer in the Korean Church was always made with Scriptural reading.

Now all of a sudden we sadly realize that we, the Korean church, lack in such earnest and thoroughly dedicated prayer as our forefathers of faith have handed down to us. We are unconsciously and deeply absorbed in secularism of material prosperity. Ministers are becoming too busy with meetings and projects to be engaged thoroughly in prayer. Many of the lay people began to understand prayer as the means of acquiring physical and material prosperity and of receiving charismatic gifts rather than as a means of submission to God.

It is high time that the Korean church should self-examine her various forms of lapses and begin to study earnestly the prayer lives of her forefathers of faith.

50% of Korean pastors engage in overnight prayer once a week and 10%-20% of the congregation participate in the overnight prayer meeting.



"Our Hope Presbyterian Church in Seoul draws 1,200 Christians at the daybreak prayer meeting everyday," said Rev. Kwak Sun Hee, senior pastor of the church.

Major reasons for fasting were given as follows: (a) For the deeper cultivation of one's faith.

- (b) For solving family problems.
- (c) For healing.
- (d) For business problems.
- (e) For problems of the Church.

The benefit of fasting was pointed out in that it provides an opportunity to make concentrated prayers, deep self-reflection, and thus come to have an experience of conviction. It also provides an opportunity to overcome the desires of the flesh and look upon Jesus. The problems of fasting were also pointed out in that it produces a spiritual arrogance and a sense of complacency and even of superiority as in the case of overnight prayer. The fasting is often wrongly regarded as an almighty means to cure diseases and solve problems.

3. Prayer and ministry

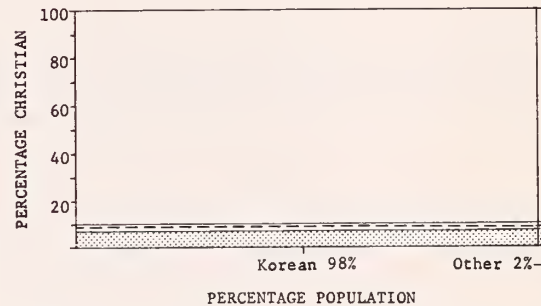
All of the ministers unanimously agreed that prayer is indispensable for the success of the ministry. When a minister keeps engaging in prayer his congregation relies on and confides in him. Through prayers one is made confident in discerning the will of God. Indispensable to the powerful message is prayer. Any message prepared without prayer does little. It is the same with visitation and evangelism. Prayer is like breathing. Prayer bears forth a ministry of love. In spite of many hinderances to prayer, ministers and believers should put forth utmost effort to practice prayers. Prayer leads one's ministry into victory over the Satanic power.

STATUS OF CHRISTIANITY COUNTRY PROFILE

KOREA

Many unreached peoples are classified in socio-economic groups, and include prisoners, students in various levels of school, apartment residents, etc.

CHRISTIAN POPULATION BY ETHNIC GROUPS



(NOTE: These figures are representative approximations. They should be seen as indications of magnitude, not precise.)

INTRODUCTION

This publication is a summary of available information on the status of Christianity in one part of the world. Its purpose is to provide an introduction for those not familiar with Korea, and to increase the overall awareness of Korean Christians of what God is doing in this country. The emphasis of the material is on Protestant Christianity but relevant information on other Christian traditions is included where available.

As the Church sees herself and the world which surrounds her more clearly, we hope that improved communication will result that will encourage Christians toward the common goal of proclaiming Christ to all men. There are millions upon millions of people in the world who have had little or no contact with the Gospel of Jesus Christ. Within each country there may be unique groups of such unreached peoples. This publication tries to identify unreached peoples within their national setting. Such a setting includes not only the national and social environment, but also the activity of churches and missions.

This is just a beginning, an introduction to the total task of proclaiming Christ to those who have not heard. Hopefully, it will encourage those who are concerned with evangelism to identify unreached peoples and to discover effective means of reaching them with the Gospel.

UNREACHED PEOPLES

The Christian community of South Korea comprises about 10% of the country's total population. Protestants number about 7.5% and Roman Catholics about 2.5%. The great majority of the Korean people practice the traditional religion of shamanism, which is a form of animism. Buddhists themselves claim as much as 15% of the population.

Ethnically, Korea is a relatively homogeneous country. The non-Korean population numbers only about 50,000, most of whom are Chinese.

CURRENT STATUS OF CHRISTIANITY

Though Christians are only 10% of the 34.5 million population, their influence extends far beyond their numbers. Many Protestant Christians especially are educated and influential.

Despite wars and persecutions, Christianity in Korea, and Protestantism in particular, has emerged growing and dynamic. From 1940 through 1970, the Protestant community has had an average annual growth rate of about 10%, compared to a total annual population increase of about 2.5%. The Catholic population in recent years appears to be slowing its growth. In certain parts of the society, notably the military, conversions to Christianity have been increasing rapidly.

Churches and missions have little or no interference in their ministries from non-Christian groups or from the government. This is a welcome relief to Korean Christians after years of suffering inflicted by the Japanese and later by Communist forces. Christian ministries in Korea have been varied, but have been notable in education, medicine, relief and rehabilitation, and literature, as well as evangelism and church planting.

NATIONAL CHURCHES

Wars, persecution, and divisions have afflicted the churches in Korea. For many, the suffering seems to have been an encouragement to spiritual

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TO PREACH THE GOSPEL TO THE POOR
TO HEAL THE BROKENHEARTED TO PREACH DELIVERANCE TO THE CAPTIVES
AND RECOVERING OF SIGHT TO THE BLIND TO SET AT LIBERTY THEM THAT ARE BRUISED



and numerical growth, rather than a deterrent. The relative peace and economic recovery of more recent years perhaps, has had a lulling influence which may slow the growth of the Church. Most churches, however, still have daily early morning prayer meetings.

PROTESTANTS

The total Protestant community numbers an estimated 2,250,000 persons, about two-thirds of them belonging to one of several Presbyterian church bodies.

The Presbyterian Church is the oldest Protestant church body in Korea, the first missionaries having arrived in 1884. Divisions within the church have resulted in four major Presbyterian bodies, plus about a dozen other smaller groups. The largest Presbyterian churches include: Koryu Presbyterian Church; Presbyterian Church (ROK); Presbyterian Church (Hapdong); and the Presbyterian Church of Korea. This last is an outgrowth of the ministries of the Australian Presbyterian Board, the Presbyterian Church in the US, and the United Presbyterian Church USA. Since 1907 leadership of this church has been in the hands of Koreans, and in 1971, Korean workers and ordained ministers totalled almost 2,700. (There were almost 6,400 Presbyterian ministers and workers for all of the Presbyterian bodies combined.) Korean Presbyterians have placed emphasis on evangelism and church planting both in Korea and elsewhere, and have sent a number of missionaries to other countries.

The Methodist Church is the second largest Protestant church body and one which has also experienced divisions. However, the largest segment of the denomination had a total membership in 1967 of about 60,000, and a community of almost 302,000 of 1971. This denomination, like the Presbyterians and others, has had substantial ministries in social and educational services. It has an extensive list of Methodist-affiliated community centers, hospitals, clinics, literature centers, colleges, and seminaries.

Another large church is the Korea Holiness Church, an outgrowth of the ministries of the Oriental Missionary Society (OMS). In 1971 it had a reported community of about 177,000. A second and smaller Holiness Church (Yeisu) has a community of about 77,000.

The 1972 Prayer Calendar of Christian Missions in Korea lists 29 Protestant church bodies. Other groups with more than 10,000 persons in their communities include the Baptist Church, Seventh-day Adventists, Salvation Army, Assemblies of God, Church of the Nazarene, and the Episcopal Church.

In addition to evangelistic, educational, and social concern activities, Korean churches have also shown interest in foreign missionary outreach. In the 1930's Korean missionaries were serving in parts of China. Today there are Korean mission-

aries overseas in 13 countries from Presbyterian churches, the Methodist Church, and the Korea Holiness Church.

ROMAN CATHOLICS

The Roman Catholic Church in Korea claims a Catholic population of 788,700 (1970), or about 2.5% of the entire population. This percentage has increased over the past ten years, but appears to be leveling off. The Catholic population is somewhat more urban than the general population, and 17% of Korean Catholics are found in four out of the ten dioceses: Inchon, Suwon, Chongju, and Wonju. In 1970 there were 520 Korean priests and 363 foreign priests. The Catholic Church operates over 100 charitable institutions plus over 200 schools, ranging from nursery to college.

EASTERN ORTHODOX

There is a small Russian Orthodox community in Korea, numbering several hundred people.

INDIGENOUS CHURCHES

Indigenous religious movements have flourished in Korea since at least the mid-19th century, and there are about 70 some "new religions" that are presently known. A number of these have grown out of traditional Christian churches. Two large Christian-based groups, with about one million followers total, are the Olive Tree Church, which emphasizes faith healing, and the Holy Spirit Association for the Unification of World Christianity, which claims to have a Korean Jesus, and which is seeking converts in other countries.

COUNCILS AND ASSOCIATIONS

Korea's National Council of Churches (NCC) began as the Federal Council of Churches in 1919. The name was changed to the National Christian Council in 1924 and then in 1969 both name and structure were changed to form the present NCC. Membership is now denominational and six denominations belong.

FOREIGN MISSIONS TO KOREA

Korea's first knowledge of Christianity came in 1631, when a book written by a Jesuit missionary was taken from China to Korea. A hundred years later a group of Korean scholars organized themselves to study Christianity from this book and others, and they began to practice its teachings. A Chinese Catholic priest, the first to come to Korea, came in 1794 to minister to a Catholic community that already numbered 4,000 baptized members and which had been undergoing persecution for several years. Persecutions continued intermittently throughout much of the 19th century.

PROTESTANTS

As early as 1832 an itinerant Protestant missionary from Germany visited Korea leaving behind

copies of Scriptures. Thirty-three years later an agent from the National Bible Society of Scotland also distributed Scriptures. When the first Protestant missionaries arrived in 1882, they found small communities of Christians waiting for further teaching.

The Protestant missionary community in South Korea is largely from North America. In 1971 there were 53 foreign mission agencies in Korea, 43 of which were North American. The total number of Protestant missionaries was 600 - 700.

The largest Protestant mission agency is also one of the oldest. The American Presbyterians (North) first sent missionaries to Korea in 1884. In 1973 Presbyterian Church in the United States reported 73 missionaries in Korea and the United Presbyterian Church had an additional 36 people.

Other large mission agencies include the Southern Baptist convention with 70 missionaries reported in 1973, and the United Methodist Church with 42 people in that same year. The Methodists first sent missionaries in 1885, while the Southern Baptists are relatively new, having come in 1950.

The Evangelical Alliance Mission (TEAM), with a staff of 30 (1970) is the fifth largest Protestant mission agency. In addition to evangelism, literature and correspondence courses, the mission has had a specialized ministry through its radio station HLKX, which broadcasts to all of Korea and parts of Mongolia, China and the Soviet Union.

ROMAN CATHOLIC

Though there are indications of some Roman Catholic influence having reached Korea earlier, the formal introduction began through lay converts in the latter part of the 18th century. By 1857 there were 15,000 Catholics reported. The 19th century was one of persecution and thousands died as a result. In 1962 a hierarchy was established, and progress of the Catholic Church reported. At present there are 12 parishes, with 850 priests, and 588 seminarians. There are 175 U.S. personnel working with the church at present in various capacities.

FOREIGN MISSIONS FROM KOREA

The early missionary endeavors by the Korean Church to her neighboring countries are not widely known. As a result of the great revival movement of 1907, churches in Korea began sending out missionaries to Northern Asia. By 1908, missionaries had gone to Cheju Island and to Japan. In 1912, the Presbyterian Church in Korea organized its foreign mission board and sent three missionary families to China in 1913.

After the Korean War, the churches in Korea were looking for new mission fields. In 1956, two couples were sent to Thailand and to other parts of the world. It was the signal for the missionary advance of the Korean Church for new fields and a new era. Even before they were restored

from the destruction of the war and from poverty, churches sent many full-time missionaries to places such as Thailand, Taiwan, Japan, Vietnam, Hong Kong, Indonesia, Pakistan, Nepal, Ethiopia, Okinawa, Brazil, Mexico, Argentina, Brunei, and the USA. The total number of Korean Protestant missionaries overseas is now over 230.

Some of these missionaries are supported by denominations or by independent societies (such as the Korea International Mission). Most missionaries are self-supporting or are supported by local churches.

MAJOR CHRISTIAN PROGRAMS AND ACTIVITIES

The following descriptions are intended to make readers aware of the potential for various types of ministries. Not all church agencies are specifically mentioned.

EVANGELISM

The period following the Korean War was a time of opportunity for evangelistic activities. Both Korean and missionary evangelists worked in prisoner-of-war camps where over 160,000 Koreans were held. Some 60,000 prisoners professed Christ during this time. Another evangelistic program, this one to reach children, was the Bible Club Movement which reported 60,000 children enrolled in its ministry in 1969. Clubs were also started by many of the denominations. Evangelistic crusades were held by men such as Billy Graham and Bob Pierce, founder of World Vision, Inc. In 1965 a nationwide evangelistic campaign was held by 17 denominations, celebrating the 80th anniversary of Protestant ministry in Korea. Twenty thousand conversions were reported. In 1969 a Korea Congress on Evangelism was held, supported by most of the denominations. Student work, urban and industrial evangelism, and military evangelism have proved themselves to be fruitful ministries, with many thousands of military men being baptized in recent years. In 1973, American evangelist Billy Graham spoke to the largest known evangelistic meeting in history, with over one million persons attending.

BROADCASTING

Korea is one of the few nations in Asia with a network of Christian radio stations. Station HLKY in Seoul, which is sponsored by evangelical churches and missions, began broadcasting in 1954 and reaches most of central Korea and into North Korea. Four other stations have since been added to this network, and surveys have shown that the vast majority of listeners are non-Christians. Station HLKX, located in Inchon and operated by The Evangelical Alliance Mission, broadcasts not only to both Koreas, but into China, Mongolia, and parts of the Soviet Union. Far East Broadcasting Company operates a transmitter on Cheju Island, broadcasting to China and the Soviet Union. The Lutheran Church - Missouri Synod has also been active in producing both radio and television programs.

LITERATURE

In 1969 there were 34 active Christian publishers, compared to 139 in 1962. In the past, much of the literature has been produced for church leadership rather than the laity and the non-Christians. Literature observers state that Korean writers need to be trained and encouraged. In 1971 an evangelical literature fellowship was formed, representing 22 different groups, to try to raise publishing standards and increase readership.

BIBLE TRANSLATION AND DISTRIBUTION

The Korean Bible Society became independent in 1940. Distribution figures, excluding commercial publishers, for 1972 were reported as follows:

Bibles	181,559
New Testaments	1,879,791
Portions	2,211,016
Selections	7,139,538

TOTAL 11,404,899

An interconfessional translation of the Bible is in progress. The New Testament was completed in 1971, and the Old Testament is about half finished. The translation is geared to those 30 years of age and under, which is about 70% of the population.

EDUCATION

Theological. There are almost 50 Protestant Bible schools and seminaries in Korea, most of them having been started since 1953. As a consequence, most of them are small. Presbyterians maintain five seminaries, the largest one being operated by the Presbyterian Church (Hapdong). This seminary is not only the largest one in Korea, but is also one of the largest in Asia. Other large seminaries are operated by the Presbyterian Church (Tong Hap), Oriental Missionary Society, and the Methodist Church. In 1966 the United Graduate School of Theology was opened at Yonsei University, offering the highest level of theological education to students from several supporting denominations. Other graduate schools of theology are found at the Presbyterian Theological Seminary, Hankuk Theological Seminary, and Seoul Seminary. The Catholic Church has two major seminaries and one minor one. The number of seminarians has declined in recent years.

Christian. Both Protestants and Roman Catholics are active in various aspects of education. These include kindergartens, elementary and secondary schools, college, vocational schools, literacy classes, libraries, and scholarships. In higher education, there are 17 Protestant-related colleges and universities, all headed by Koreans. The Presbyterians operate three colleges; four Korean denominations and five overseas churches cooperatively support Yonsei University. Ewha Women's University is considered to be the largest of its kind in the world. The Catholic Church

operates a medical school, two women's colleges, and a university.

SOCIAL CONCERN

The Methodists and Presbyterians have the largest hospitals, which provide nursing, residency and internship training. There are at least 13 church-related hospitals, scores of clinics and dispensaries, mobile clinics, boat clinics, TB clinics and a sanitarium, eye clinic, visiting nurse centers, and leprosy care centers.

Only about 23% of Korea's land is arable, and food production is not adequate to care for the population. Consequently a number of Protestant and Roman Catholic missions sponsor or operate experimental farms to teach improved methods of crop productions, soil cultivation, and animal husbandry. Irrigation projects have been started to increase crop yield; and animal banks to improve livestock strains.

Mission-related organizations have sponsored or aided in the reclamation of more than 30,000 acres of land from the sea. Grants have been given for rural development. Spinning and weaving are taught to increase cottage industries. There are training programs for civic and social leaders. Cooperatives and credit unions have been started to grant financial assistance. Funds have been provided to build roads, bridges, drainage canals, and family homes which were destroyed by war and floods. Finances have been arranged to create small businesses.

Many Korean churches and missions have an extensive ministry of distributing food, clothing, vitamins and medicine to refugees and needy families. Some of the groups involved in this work include World Vision International, Church World Service, World Relief Commission, Christian Children's Fund, Compassion, and Holt Adoption Agency. In 1970, 120 relief and voluntary agencies were operating in Korea as members of the Korea Association of Voluntary Agencies, although some of these agencies are now phasing out their ministries.

Other church-related welfare programs include orphanages and child care centers, homes for convalescent children, youth hostels, rehabilitation centers for delinquent youth, nurseries and homes for non-infected children of lepers, schools and homes for deaf, dumb, and blind children, resettlement projects for lepers, school lunch programs for refugee children, homes for widows and aged, rehabilitation centers for amputees, subsidies to needy families, milk and feeding stations, training centers for social workers, servicemen's centers, and recreational centers.

THE NATION AND ITS PEOPLE

ESTIMATED RELIGIOUS AFFILIATION

POPULATION

The estimated population of South Korea is 34.5 million with an annual growth rate of 2.0%. The 1985 population is projected to be about 46 million. The current population density averages about 328 persons per square kilometer (850 per square mile). However, in some urban centers the density is as much as 3,090 per square kilometer (8,000 per square mile).

After the Korean War industrialization was intensively stressed by the Government and, as the industrial facilities and factories were sprouting near the cities and towns, the rural population started to move into the urban areas.

The greatest concentration of people is in the Seoul-Inchon area and the fertile plains in the south. Seoul has now passed the six million mark, making it the seventh largest city in the world. In 1966 approximately 30% of the population lives in cities of 100,000 or more inhabitants, and this percentage has been steadily increasing. Farm population had fallen to 46% of the total population by the end of 1970. Population is sparse in mountain and hill regions.

COMPOSITION

Korea is one of the most ethnically homogeneous countries in the world. The primary ethnic origin is thought to be Tungusic, which is basically Mongol. Apart from a small group of Chinese immigrants there is relatively little immigrant population or influence. There are more than 500,000 Koreans living in other countries, especially Japan, Manchuria and the Soviet Union.

More than 40% of the population is under 15 years of age.

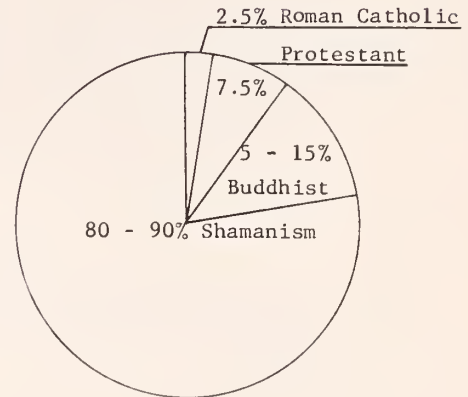
LITERACY AND LANGUAGES

Approximately 85% of the population is literate, and that figure is rising. About 97% of the school-age children are in elementary schools throughout the entire country.

Korean is the official language, although English is spoken as a second language by many of the educated. Many Koreans who lived through the 35 years of Japanese occupation also speak Japanese.

RELIGION

According to the latest census, 90% of the population claims to hold to the traditional Korean religion (shamanism). 15% are claimed by the Buddhists, though only about 5% profess themselves to be Buddhist. Church statistics show Protestants to have about 7.5% and Roman Catholics about 2.5% of the population.



GEOGRAPHY AND CLIMATE

The Republic of Korea is a mountainous peninsula projecting out of the northeastern border of China. It is approximately 965 kilometers (600 miles) long and 217 kilometers (135 miles) wide. Winters are cold and dry; summers are hot and wet. There is usually a rainy season in June and July.

HISTORY

Korea was a semi-independent state affiliated to China, when Japan annexed Korea in 1910. At the conclusion of World War II in 1945, the USSR occupied the northern portion and the United States the southern portion. The Soviet Union was not agreeable to unification, and in 1948 the south had its own elections under the sponsorship of the United Nations, establishing the Republic of Korea. In 1950 North Korean armed forces invaded South Korea and war was declared. Sixteen countries of the United Nations sent troops to resist the aggression. Hostilities were ended in 1953 through an armistice signed at Panmunjom, in which the 38th parallel was designated as the dividing line. Dissatisfaction with 1960 election procedures resulted in a change of the political party in power. Unrest continued and there was a military coup in 1961. In 1962 extensive amendments were made to the constitution, and a year later another election was held returning civilian leaders to head the government.

GOVERNMENT

The constitutional powers allotted to Korea's head of state allows for a strong presidential form of government. Both the president and members of the unicameral National Assembly are to be elected every four years. The Chief Justice of the Supreme Court is appointed by the President with approval by the Assembly.

ECONOMY

In 1969 the economy grew at the rate of 16% and showed signs of regaining some balance. Agriculture, forestry, and fishing accounted for about 29% of the total GNP; mining and manufacturing for 21%; social overheads and services for 50%. A sizable proportion of the labor force remains

unemployed or underemployed. Lack of natural resources, proficient technicians and managers, dense population, and a large military budget limit the country's economic development, but high rates of economic growth have been achieved since the early 1960's.

Per capita GNP is about 100,000 won (U.S. \$250).

CHURCH MEMBERSHIP STATISTICS

Note: Statistics have been taken from different sources and are the most current data available. Definitions of "membership" vary among churches and may not always be comparable.

<u>Church or Mission Name</u>	<u>Communicants (Full Members)</u>	<u>Estimated Community*</u>
Assemblies of God	11,254	38,840
Baptist Bible Fellowship	NA	6,214
Baptist Church	NA	31,771
Bible Presbyterian	NA	7,728
Chosun Church	NA	2,591
Church of Christ (CC)	NA	2,523
Church of Christ (KCM)	NA	6,842
Church of God	NA	3,866
Church of the Nazarene	2,416	12,255
Episcopal	NA	20,000
Far East Apostolic Mission (FEAM)	1,420	3,000
Free Methodist	5,000	3,045
Gospel Church	NA	4,140
Holiness (Yeisu)	NA	77,000
Korea Holiness Church	28,856 (1970)	177,305
Korea Lutheran Mission	314	700
Korean Evangelical Movement	NA	1,000
Korean Methodist Church	144,000	301,810
Methodist (Yeisu)	NA	10,041
Presbyterian (Hapdong)	NA	590,870
Presbyterian (Koryu)	NA	105,798
Presbyterian, Reconstructed	NA	2,300
Presbyterian Reformed (Kae Hyuk)	NA	19,278
Presbyterian (ROK)	112,000	194,793
Presbyterian (Tong Hap)	NA	532,020
Presbyterian Unaffiliated (Moo Wee)	NA	12,500
Salvation Army	18,982 (1970)	50,000
Seventh-day Adventists	28,435 (1966)	29,462
True Church of Jesus	NA	1,812
United Pentecostal Church Mission	NA	3,000
TOTAL PROTESTANTS (approximate)		2,252,500
<u>Roman Catholics (c. 1970)</u>		788,100

Notes:

* From Prayer Calendar of Christian Missions in Korea, 1972.

NA Information not available.

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